AN ANSWER TO A BOOK CALLED *The Quakers Cathechism*,

Put out by

RICHARD BAXTER.

Wherein the Slanderer is searched, his Questions Answered, and his Deceit discovered, whereby the simple have been deceived: And the Popery proved in his own bosom, which he would cast upon the Quakers.

Published for the sake of all who desire to come out of *Babylon*, to the Foundation of the true Prophets, and Apostles, where Christ Iesus is the Light and Corner stone; where God is building, an Habitation of Righteousnes and everlasting Peace; where the Children of Light do rest.

Also some Queries for the discovering the false Grounds of the literal Priest-hood of these dayes, in the last time of Antichrist.

If you know the truth, the truth shall make you free.
Iames Nailor.

London, Printed in the Year 1656.

An Answer to a book called *the Quakers Catechism.*

To *thee* Richard Baxter.

WHo hast bent thy Tongue against the Innocent, casting out thy envious slanders against the Lamb, who is appeared against the oppression and deceit of all sorts of people, who have professed his pure Name in words, but have not joyned to his life and Spirit; but are joyned to the worldly lovers, and stand in your own will, and the poor is oppressed by him that is too strong for him; and with that proud *Spirit* art thou joyned, pleading its cause against the Lamb, who cannot bow to any unrighteousness, and against him art thou fighting with the same weapons that ever thy generation used. Canst thou behold, and not blush at the lies thou hast muttered up in this book against the truth? Is this the end of all thy profession, that thou art become a bloody persecuter? Is there no difference with thee now, between suffering for conscience sake, and burning a Thief in the hand? Thou art he that ever numbered the Lamb amongst transgressors; and what are we, that thou art set against a poor despised people, troden upon every where, at your wills and pleasures? Will this be for your honour, to combine together against a people, which by thy own words are so contemptible? Is all your proud hye-flown spirits joyned against so low a people, that any one can trample under-foot? It's easily seen, there is something in the bottom of greater price then all that's visible; else why should you gather thus from all quarters? Truly this will not be for your peace, He against whom you are risen will break you to pieces, what ever become of our persons; and thou wilt see the day, *Rich. Baxter*, when thy deeds will come to remembrance, and thy slanders set in order, and thou shalt see to whom thou art an enemy, though now thou be wilfully ignorant of him; Were there any jot of his fear left in thee, might thou not once look back, and see thy ways to be such as none of Christs Ministers were ever found in? Dost thou believe that ever thy works must be proved, or that thy Kingdom of sin must

come to an end? Must not thy Covenant of sin be broken? though thou intend it for term of life, yet remember thy latter end: Was not ever the old Persecuters as blinde as thou art, till wrath was upon them from Heaven? must they accompt for it that do not visit him in Prison, and shall such escape as cast in Prison? Will it avail thee then to say, thou knew not that it was he? Is not this sufficient ground for thee to suspect thy way, seeing none of Christs was ever in it before? But remember now thou art warned, while thou hast time.

Though striving for master-hood, and vain jangling I abhor, yet for the truths sake, and the seed that is scattered, I cannot be silent, but must reprove that lying Spirit that's gone out into the world, and hath got entrance, and hath hardened many who sometimes were somewhat tender; but now hath he brought them forth against the Lamb to battle, and he hath none like these for his design, being finely covered with words, but their works find them out: Blessed be God for ever.

In what thou writes to the Reader, in thy Book, thou says thou supposes he will marvel thou troubles thy self with so wilde a Generation, as the people called Quakers are; or that thou writes these few hasty lines on such an occasion: but thou saist thou wilt tell the cause, which is, that they have sent to thee five several Papers, one of them with these quæries which thou answers; and others of them almost nothing but a bundle of filthy railing words, as Serpent, Liar, Deceiver, Childe of the Devil, cursed Hypocrite, dumb Dog.

I say every rational man may well marvel that these words should be so hastily by thee called filthy railing words, who professes thy self a Minister of Jesus Christ, and the Scripture thy rule; seeing there is not one of these words, but by the *Spirit* of Jesus Christ they have been used, to such who are in that nature to whom they belong; and the same *Spirit* can do no other but use the same words, without respect of persons, where ever any is found in that practise. Hadst thou said we had been railers, the sin had not been so great; but to say those words given forth by the Holy Ghost, as is plain in Scripture, are filthy railing words: here thou cals the spirit filthy and unclean: but if thou read, *Mark* 3. 29, 30. there thou mayest read thy blasphemy, and what generation thou art of, and what shall befall thee: Dost thou profess thy self a Minister of Christ, and says the Scriptures are the word, and calls the Language of them filthy railing words? That these words belong to thee, and that thou art in the same Generation against whom they

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were ſpoken, I ſhall manifeſt it from thine own mouth, and bring thine own Book to witneſs againſt thee, and leave them to any honeſt heart who ſhall read them both, to judge, if thou be not found in the ſame practice, and ſo guilty of the ſame reproof. I tell thee, the *Scribes* and Phariſees, and falſe Prophets, might have had more ſhew to have ſpoken thus of theſe words then thou haſt; for they had no *Scriptures* that had them in; but thou profeſſes that *Scripture*, which declares of the words from whom they were ſpoken, and to what ſort of people, and art found in their works; and of ſuch Chriſt himſelf was judged to be beſides himſelf: and we are called a wilde Generation. *So* the ſervant is no better then his Lord: and the Scripture is fulfilled.

Thou ſaiſt further, They choſe a day to come into your aſſembly, and fell a queſtioning the Preacher thine aſſiſtant, and becauſe he avoided diſputing with them and fled, therefore they called him the hireling that fleeth, and ſo confeſſed themſelves to be Wolves. I ſay that you are hirelings, is plain by your practice: and thou confeſſes he avoided to diſpute with them, and fled, and was not this true? but though the hireling did flee, doth this prove them wolves? or did they then confeſs themſelves to be wolves? if they did not, then he that ſaith they did, is a Lyar: But ſaiſt thou, it ſeems they referred it to *Iohn* 10. 12. I ſay that place, though it declare you to be hirelings, yet doth it not declare all to be wolves that come to diſpute with you, unleſs they be found guilty of devouring the people, as you are found guilty, in preaching for hire. But that they choſe out a day when thou ſhould be abſent, is falſe: for the *Spirit* of the Lord, by which we are guided, regards neither perſon nor places: but though they miſt thee then, did not they meet with thee at *Worceſter*, even in the high place where thou was preaching, and there demanded of thee, How the Miniſters of Chriſt, and the Miniſters of Antichriſt might be known? but could get nothing from thee, more then from thine aſſiſtant, unleſs ſuch words as theſe, people regard him not; and words ſtirring up the people to hale them out: which being readily executed by thy hearers, prevented the hirelings fleeing; but *Tho. Goodair* ſtaying till thou had done, and then ſpeaking to thee and the people, all the ſatisfaction he got, was, that he was haled to priſon; yea twice hath he been impriſoned by thy Miniſtery: Oh ſhame with thy Epiſtle and thy Book, may not the Reader read thee a diſſembler, who ſays they choſe a time when thou was confined to thy chamber? thou mayſt well call theſe [haſty lines] for hadſt thou taken counſel at wiſdom, thou hadſt not thus manifeſted thy folly.

Thou

Thou saist they would not suffer thee to answer them peaceably in their Assembly without disturbance; I say, had not this been a seasonable time for thee to have proved thy Ministery, and to have reproved gainsayers? and had not thy hearers been as able to have kept thee from the disturbance of one man, as to have haled him out of doors? is not he blinde who sees not thee through this cover? Art not thou ashamed to say, that we are the children of darkness, and will not bring our deeds to the light in this particular, as thou dost in thy third page? Couldst thou have had a better opportunity then before so many people, and thou in thy high place, where none could disturb thee? but in these excuses thou layest but open thy own shame, as in the rest of thy book: To send a man to prison for speaking to thee before thy Congregation, and then accuse them, that they will not come to the light.

But saist thou, I would have answered them in their Assembly, but why not in thine own? if the things had been profitable, might they not have been serviceable to them as well as to the other? but above all things, you cannot indure to be laid open before your hearers: You have led so many blinde, and there have kept them, that if ever they come to see your deeds laid open, you know you will lose them, so that your best defence is to keep truth and light out of doors with clubs and halberts, and so to preserve your deeds of darkness undiscovered: and if any of your hearers begin to look towards the day, or light of Christ, and find something in their conscience bearing witnesse against their sin and wickedness, of all other things you are most afraid, lest by that they should be guided; shewing your selves to be those builders who most refuse the corner stone, the light of the world; and of all things that ever were preached, you bid stand afar off from this, as the greatest error. And whereas thou would make people believe, that we would not suffer you to come to our meeting; did not *Richard Farnworth* in one Letter charge thee and Priest *Osland*, to come to a meeting which was appointed at *Chadwitch*, in answer to your own Letters? which meeting was appointed and kept, and many people of several judgements came into the meeting with expectations, but neither thou nor Priest *Osland* appeared, though you had sent your boasting Letters for a challenge about the same; such as thou, no wonder, though thou preach down the light, and plead a continuance in sin; whiles thou lives, who makes no more use of the light in thy conscience, in thy writings and actions.

Thou saist, they charged thee in the name of the most high God to answer their questions in writing, that they might print them with their reply.

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And (ſaiſt thou) if I write to them they will print it, therefore thou choſedſt rather to print thine own papers, how mean ſoever, then let them do it.

I ſay, how doth thy ſpeech bewray thee, who whileſt thou art accuſing us for not bringing our deeds to the light; thou confeſſes our publiſhing things, hath put thee upon printing: and are they to be blamed for charging thee to anſwer their queſtions in writing, who would neither come to their meeting, nor ſuffer them to ſpeak at thine, but ſent them to priſon; and calls it no more perſecution, then to burn a Thief in the hand; but though they charged thee to anſwer either in writing or printing; yet another principle guides thee in uttering theſe falſhoods: that they charged thee not.

Two objections, thou ſaiſt that thou ſees, will be raiſed againſt thee; one is, that the perſons are ſo contemptible, and the errors ſo groſs, that it is a needleſs work to ſtrive againſt them: To which thou anſwers, that our multiplying where we come, and the ſalvation of poor Chriſtians makes the neceſſity.

To which I ſay: What Generation thou art of, who holds the perſons of any contemptible, is eaſily judged by any who have that ſpirit, which reſpects no mans perſon, but from that Spirit you are groſly erred: And for our multiplying, that muſt increaſe to thy torment, and all *Babylons* Merchants, for God is multiplying his ſeed as the *Stars* of Heaven, though *Gog* and *Magog* be gathered againſt it, yet to the brightneſs of his riſing ſhall the Nations come, and the deſire is kindling now after the ſhaking, *Iſa.* 6. 3. *Hag.* 2. 7. and the Lamb hath ſet up his ſtandard, whereat all the beaſts of the field rage; yet he will take the victory; and for thy ſalvation thou tells on, what doſt thou intend to ſave them from, who art preaching up ſin as long as they live?

And again thou ſaiſt, Its but the Churches of the Separatiſts and Anabaptiſts, that are emptied by theſe *Seducers*, and its beſt to let them alone to keep their own flocks.

I ſay, Some of your Churches are ſo emptied, that you have few left to hear you, but prophane perſons, ſwearers, oppreſſors, drunkards and fighters, ſuch as beat in your ſynagogue, and theſe are become your prime hearers: but canſt thou not ſee thy confuſion, who in thy laſt was ſaying, We multiply where we come, and now its but the Churches of the *Separatiſts* and Anabaptiſts: then, why cries thou out of ſo much danger? doth not thy ſpeech beway thee? but ſaiſt thou, Here and there one of the unſetled ſort, or that had no Religion, inclines to them.

I ſay therefore, one day ſhall thoſe whom you have moſt ſetled in

your

your deceit, have moſt cauſe to curſe you, when they ſhall ſee them come from far, and ſit down in the Kingdom, and themſelves caſt out.

*S*aiſt thou, I had far rather they had continued *S*eparatiſts and Anabaptiſts, then turn Quakers; therefore wouldſt do all thou canſt to hinder.

I ſay, thy Generation of Prieſts was ever haters of the greateſt appearance of truth, and that we can witneſs. When we were of thoſe Churches, we were hated by you; when we walked as near as we could to the Letter, though the life we knew not, but now you have ceaſed your envy againſt all them; and againſt the Life and Light of Chriſt in us, is your greateſt envy.

And ſaiſt thou, Its better to ſtop them where there's ſome hope of Salvation, then let them run to perdition.

I ſay, thou haſt undertaken two ways to ſtop us, one is with lies and ſlanders, which thy Book is full of; and another way taken with thee and thy Generation, is to get us ſtopt into Dungeons and Priſons, and ſtrait watch ſet, that none come to us, nor that we may have liberty to write nor ſpeak to any. But the latter of theſe is holden by you for the better weapon, yet both to no purpoſe, further then to prove our patience and obedience in Jeſus; and your ſelves of your Father, and in his works acting, that by them ye may be known, and we alſo.

But ſays thou, I choſe rather to tell the world of theſe paſſages between us, then leave them to their reports, eſpecially hearing how they increaſe in *London*, and other parts; and that the ignorant have need of ſome plain information, to prevent their Appoſtacy and perdition in this temptation.

I ſay, they are ignorant indeed that needs thy information: and what thou telleſt, is moſt ſuitable to the world to be believed; for all who owns that light that leads out of the world, or where that eye is open that leads out of the world, thy falſe information is judged and prevented, thy perdition and thy temptation; and with that Light that ſees thee and thy deceit, ſhall we grow both in *London*, and other parts, and thy refuge of lies be ſwept away.

As

AS to thy Paper to the Separatists and Anabaptists (as thou calls them) I desire not to be busie in other mens matters; onely this, whereas thou casts it on the seperated people to be nurseries of impiety, and Infidels: I say, thou dost but here manifest thy shameless Spirit, who matters not what thou sayest of others, so thou may but seek thy own praise; for all that know any thing of the fear of God, knows, that most of those people have separated from you parish Teachers, upon this very account (to wit) your infidelity and impiety: and if any amongst them turn so grosly filthy, that they cannot keep them amongst them, lest it should shame their Religion; yet these return to you, who forthwith receive them, and boast of them as rare Converts; nay, none so bad in their conversation, but if they have but either Pig or Goose, or ought to be got towards hire, they are yours, and you are their masters; such as no one Sort of people in the Nation will joyn with, but onely you, Parish Teachers.

But it seems thou hast lost some of thine also, as well as the Anabaptists; and thou prints a Letter. thou saist, thou sent to one of them to reclaim him, under pretence that he desired thy thoughts of us; and thy evil thoughts thou returns him in this Letter.

And thou says, He was a young and unsetled one; yet tells how much pains he had taken in duty, how much zeal he had professed for God: And that he by so great a work of grace was converted from prophanensss, *&c.* and thus with thine own shame thou goes about to cover thee, having boasted afore, as though none followed us but separated people, or such as had no Religion, or ever was accounted so to be. And thou goes on to shew him that he must needs be fallen from grace, because he is fallen from your Ministry, and thy Arguments are such as these. Are not we those Ministers, and in those Ordinances you despised before Conversion?

I say, The greatest Papist in the world, having begot a Proselyte, if he turn away from him, may as well use that Argument as thou, if falling from any such form, or person be the error; but thou should have first proved thy self a Minister of Christ in thy life, & thy worship as he appointed it, and not changed in matter or manner, then hadst thou said somewhat to the purpose, else, its no error to deny the hireling, and his false worship, and turn to the light of Christ, by it to be guided out of your deceits. And says thou, Alass! that ever a man in his wits, should no better know the work of Christ from Satans, nor know, that it is the Dragon whose warfare these men do

manage. I ſay, Thou ſhameleſs one, doſt thou cauſe the ſervants of the living God to be hailed to priſon, and ſuffer them almoſt to be murthered before thy face, not at all reſiſting, but the people by thee ſtirred up to the thing, and for no other thing, but coming to declare to thy face againſt thy falſe worſhip, which God ever ſent his ſervants to do. And ſaiſt thou, We manage the war of the Dragon, and do the work of Satan: Is not the war of the Dragon, to devour the Lamb where he is manifeſt? which ever was the work the hirelings was found in; and is it not the Devil that caſts into Priſon the innocent, *Rev.* 2. 9, 10. and was ever any under the Goſpel found in that work; but ſuch who was of the ſynagogue of Satan, though they called themſelves Iews, as you call your ſelves Chriſtians, but in the ſame nature and deeds: And do we manage the Dragons war, who ſuffer all this at your hands, and much more? prove that in *Scriptures*, or be aſhamed of thy falſe accuſation, and take it to thy ſelf, till thy rage ceaſe, and thou give over devouring the Lambs: Such never take pains with mens ſouls, who takes care, and lays ſnares to deſtroy their bodies: Chriſts ſheep was never ſuch wolves, by their fruits we know them; they who believe theſe to be Chriſts Miniſters, may ſoon believe the Devil is God (as thou ſaiſt) who would be worſhipped and obeyed in you.

Thou further goes on, and tells him, whence this error comes, even from Helliſh pride; and to prove this thou tells him, Where we have ſpent one hour, thou haſt ſpent an hundred in ſtudy and meditation, and prays to God for his *Spirit* of truth and grace, and that thy *Prayers* is as earneſt as ours, and thy life is much more holy and heavenly then ours, and therefore God is as it were more ingaged to thee, to make known his truth to thee, then to us; and is not this apparent pride for us to be ſo confident, that we are wiſe & beloved in the eyes of God; and, that we run about with the ſhels on our head, *&c.* in compariſon of thee.

I ſay, the helliſh-pride thou haſt plainly diſcovered, where it is. But whoſe righteouſneſſe is all this, by which thou haſt thus ingaged God to thee, who art but yet praying for the *Spirit* of truth and grace; will God be engaged with thy graceleſs lying ſpirit, which thou uſes in this thy Book, wherein thou utters ſo many graceleſs untruths, to ingage the world to thee? thou art miſtaken, God will not be ſo ingaged, nor with that Spirit; he will be ſerved with his own. Thy earneſt prayers and righteouſneſs, before the Spirit of truth and grace, and without it; how they ingage God, thou may-eſt read in 1 *Kings* 18. from the 16. to the 30. and *Luke* 18. 11, 12,

12. and there thou maist read thy boasting lines, and their acceptance, and thy ingagement, and thy name; We know, God freely gives a measure of his Spirit to every one of us, freely to profit withal; and improving that to his praise, we receive more freely; and we are so far from ingagement of God by all we do, that we finde our selves unprofitable servants, but this thou knowest not with thy vain light words, who tells of our running away with the shell on our head: Our head thou knows not, who must break thee to pieces with all thy light boasting vain words: Thou tells of *Paul* forewarning *Timothy* to ordain none who was a novice, lest he should be lifted up with pride, and so fall into the condemnation of the Devil, then thou mayest take this back again, and apply it and therein read thy self, and thy end in whom the pride is found and not in the Quakers, and they are blinde who cannot see it in this thy boasting: And thou saist, *Pride* is the master sin of the *Quakers*, and thou proves it, because that we go in a poor garb, and cry out against pride, as if we were sent from Heaven to perswade men to wear no lace, cuffs or points, and to damn so many Ministers for being called Master: But saist thou, spirituall pride is the most killing, and so goes on railing against us for these things, calling that spirit in scorn, An excellent Spirit, that can trample on al worldly glory: I say, Blasphemer, thou shalt know when thou hast finished thy rage, that thou hast spoken against the holy Spirit of God, sent from Heaven, which both in Christ and his Apostles did perswade against, and condemn such things, which thou by the spirit of the Devil would uphold, and dost plead for; and thou sets down four particulars, wherein thou wilt prove our language of Hell, and the Devil speaking by our mouthes, and the first is, They affirm themselves perfect without sin; and this thou saist is unpossible, and they are mad that believe it: I say, That we affirm self-perfection, is but thy lying slander; or that we say we are Christ or God, as thou saist we do, but that we witnesse perfection from sin, so far as we have received Christ, we own it as Gods commands and guift, the end of Christs coming; and of giving forth his Ministery; as these *Scriptures* may witness, *Matth.* 5.48. *Iames* 1.17. 1 *Joh.* 3.8. *Eph.* 4.11, 12, 13. And, that it was the work of the Ministery whereunto they labored, read *Col.* 1.28, 29. and thou that Ministers against this, and calls it the Language of *Hell*, and the Devils mouth, which the Scriptures witness, art a Blasphemer and a Minister of Antichrist, and its no railing to judge the tree by its fruit; and when thou hast done, Thou saist, the Devil himself hath lesse pride then to think himself perfect without sin; and if we have

no ſin, what need we pray, or what need have we of the blood of Chriſt? I ſay, Thy confuſion is mainifeſt, who before accuſe that the Devil ſpake this in our mouthes, and now thou art clearing him of it: but what haſt thou to do, rheither, with perfection who art out of Chriſt, and in your own wills, worldly-pleaſing, and envious, murtherers, in rage and ſlanders; what perfection is there, unleſs perfect wickedneſſe? neither doth perfection exclude praying and the blood of Chriſt, for in his blood and prayer it is wrought, and we kept,

Thy ſecond thing is, That we ſet up our ſelves above all the people of God on earth, that we vilifie the moſt holy and eminent ſervants of God, and condemn all the Churches of the World. To which I ſhall ſay no more but this, That theſe are three of thy lies ranked up together, leſt thou ſhould fail.

Thy third thing is, That we damn all the people of God for 1600. years at leaſt: I ſay, This may well be matter of offence to thee, to deny all thy Generation ſince the Pope to this day: therefore thou call'ſtit unmatchable pride; but for thoſe whom you have tortured, martyred and burned, whipt and impriſoned, to this day, who ſuffered for conſcience ſake, following the Lamb; in their meaſure them we own, and with them we ſuffer; though thou ſay, God had never ſuch a people on earth of theſe mens ways, yet was this the Church of Chriſt, whereof he was the head, and is the head, and there it was viſible, and there it is to all who are not blinde; but none of theſe pleaded for honorable Titles, as thou doſt, nor none ever did that believed; ſuch was ever out of the faith, read *James* 2, to the 10. *verſe*, *Iohn* 5. 4. and 44, and if theſe be the few Hereticks (thou tells on) that thou ſays were our *Predeceſſors* of old: I ſay, We cannot but own theſe in their meaſure, though we go under the name of Hereticks with them, by the ſame Generation.

Thy fourth thing is, That which thou calleſt our proud, ſcornful, railing Language, which thou ſaiſt ſhould put it out of doubt what ſpirit we are of, to any who are acquainted with Chriſts Spirit, and of Satan, and are able to judge of Spirits, and know darkneſs from light. I ſay, The Language of Chriſt we uſe to thee, who art found in the work of *Satan*, therefore thou canſt not bear it; but thy filthy unclean words thou haſt caſt upon us in thy Book, which none in *Scripture* ever uſed, we ſhall leave to the judgement of Him that judges *Spirits*, and to all who know light from darkneſſe: But thou fore-ſeeing thy ſelf guilty, makes an Objection; It is Scripture Language which they ſpeak, and when thou haſt done deceitfully, an-

anſwereſt, ſaying, The greater your preſumptious ſin in making ſo ill an uſe of Scripture Language, and calls it, ſerving Satan; and thus thou proves it, ſaying, What if Chriſt called *Judas* a Devil, is it therefore lawfull to call *Peter* ſo? I ſay, yea, if *Peter* be found in the Devils work, *Matth.* 16. 23. much more thou and thy Generation, who none of you yet came ſo far as *Judas*, who denyed all to follow Chriſt; but you will have all you can get, though you deny Chriſt, and all his Rules, for the getting of it; and ſuch are no faithfull ſervants of Chriſt, but of their own bellies, and their luſts and pride; as thou goeſt on ſtill pleading for thy maſterhood, ſaying, Alaſs that a Chriſtian ſhould be ſo ignorant, as not to know that your being called Maſter, and Lord too, is commonly allowed in the Scripture; and that it is not the Title, but the Lording over mens faith, that is forbidden. I ſay, All thoſe that know any thing of the Faith of Chriſt, ſees you to be guilty of both, but will give you neither; which faith leads out of reſpect of perſons, and to ſerve a better maſter, then he that bears rule by his means: And thou tells thy thoughts of us (ſaiſt thou) it was the main advantage that the Reformers had for the ruine of the Papal Kingdom, to perſwade men that the Pope was Antichriſt; and to diſgrace the Popiſh Clergy, and ſays thou, They would attempt the diſtruction of our Church by the ſame means: I ſay, Why not? why may not that which lopt of ſome of your branches, now (the time is come) cut up the whole root, being laid to it by the ſame power, in a greater meaſure? Thou ſaiſt, Our firſt way is to bring people in diſlike with their Teachers, without which, we have no hope of ſucceeding: I ſay, VVhy not? you being of thoſe who ever ſhut up the Kingdom, therefore Chriſt, his Prophets and Apoſtles, did ever moſt cry out againſt the falſe Prophets, blinde Guides and Hirelings, who in all ages withſtood him, coming to his Kingdom, as you do now with the ſame weapons in this Generation; and Chriſts way is not changed, ſo the ſame wo againſt you is pronounced, which you muſt inherit. And whereas thou ſaiſt, That the Papiſts have begotten this preſent Sect of Quakers, I ſay, The Devil is not divided againſt himſelf: had wee been begot by the Papiſts, we ſhould have had more favour from you, who are come of that Line, as having hopes of us to have been reſtored to your former Kingdom, which ever ſtood ſo much in multitudes of people, that you might be Lords and Maſters over them: And thou ſays, VVe have here and there a Papiſt, lurking to be the chief Speaker amongſt us: I ſay, here thou doſt but manifeſt thy envy and deceit, to us and the Commonwealth, if thou know ſuch amongſt us, and do not produce it,

then art thou deceitfull to the truſt of the Nation; but if thou know none, then art thou a falſe accuſer, and out of thy own mouth art thou judged, who ſays we are headed with diſſembling Fryars; and this thou would make people believe with adding lies, ſaying that we ſay, the Pope is not Antichriſt, that we undermine the *Scriptures*, decry the Miniſtery, unchurch Churches, ſlight Juſtification by imputed Righteouſneſſe, draw men to admire our adherent Righteouſneſſe, ſet up ſtrength of mans free-will, the exalting of Monaſtical Community and Virginity, and Alienation from worldly Imployment; All this, ſaiſt thou, the Papiſts haue taught the Quakers, ſo thou makes them up ten Lies together: And inſtead of proving us headed with Fryars, thou haſt proved the Devil thy head, and father; for we confeſs the Pope to be Antichriſt, and all your Popiſh Clergy of his Linage, and with the *Scriptures* we ſo prove it; which Scriptures we own, with the true Miniſtry and Churches, Juſtification by Chriſts Righteouſneſs, freely put and given to us; whereby our own Righteouſneſſe we deny, and ſet up the light within us, and witneſs Revelations, which the hirelings know not, therefore not common, and we witneſs a judge above *Scripture*, and before Scripture, which we will not change for the Pope and all his Clergy, which we extoll, and do not abſtain from worldly Imployments further, then by the Lord we are called, whom we prefer before all the world, which is our perfection and freedom from ſin in this life, which none of the Popiſh Clergy can teach us, though you may talk on it; but onely the Spirit of God, which we witneſſe, which the Devil and the hirelings never befriended.

Thou makes another *Objection*, That they hold out many certain truths, and cry down pride and drunkenneſſe, and worldlineſſe, and cry up mortification, charity and humility: And in thy Anſwer, thou ſaiſt, So do you as well, and better then we can do; it is common amongſt you, and thou hopes a little better maintained: Theſe you ſay are Points where you agree with the Papiſts; I ſay, much like, & to the ſame effect, but ſee how it is maintained in your practice; thy crying up humility, is ſeen in this thy boaſting, who ſays, Thy teaching is better then we can do; were it the gift of God, thou would ſee it to be free, and he not limited (by thy cannot) but free to give it to whom he pleaſeth, without reſpect of perſons. And for thy charity which thou cries up is that it by which *Thomas Goodair* was carried twice to *Priſon*, for coming into the Idol Temple, if that be it, its preached through the Nation, thou might have ſaved labour of *Printing* it, not many of thy Brethren

then, but they have acted it; And if thy mortification ſtands in Cuffs and Ribonds, Lace and Points, being called Lord and Maſter, &c. then it cannot be decryed, but thou haſt cryed it up in thy Book, and that very ſtrongly: And for your crying down pride, drunkenneſſe, and worldlineſſe, let your Kirks and Markets witneſs for you or againſt you, the effect of your crying, and fruits of your Miniſtery, which have all bent your ſelves in your Pulpits, to Preach up ſin for term of Life in your ſelves and your hearers; and here, thy crying up Cuffs and Points, and ſuch like ſtuffs. The heathen are aſhamed of your teaching and the fruits of it.

And thou bringeſt againſt us the Teſtimony of a Fryar, whom thou calls Maſter *Coppenger*, thou ſaiſt, of the Franciſcan order; I ſay, by the Maſterſhip thou giveſt him; he is one of thy Order, whereby you are both diſtinguiſhed, by the words of Chriſt to be none of his Miniſters, and ſo fitteſt for your purpoſe; and if reaſon may judge, moſt likely came over to ſecond your envy, againſt thoſe you call *Quakers*; elſe why did not you keep him, ſeeing the Law required it, then might it have been proved if he had been a Speaker amongſt us; but you ſhew your ſelves and your envy in this thing, as in many other, who would force the Teſtimony of a condemned perſon, and he not preſent, nor no two ever ſee him, by thy own confeſſion, in thy Paper; and yet this you Print ſo often over, thereby to deprive thouſands of their liberty in the ſervice of God, who are faithful, and have made proof of it, having thereto been called, againſt the Popiſh Clergy and Biſhops; and the powers they ſtirred up, as the Nation can witneſs; and if you were numbred from the firſt to the laſt, with your ſecret actings againſt us, there's not many of you in the Nation would be found clear of it; though now you be ſtirring up theſe *P*owers againſt the peaceable people, as you did the other, as a Generation never well, but when you are in miſchief; but our defence is the ſame againſt you, who will accompliſh his own work, and ſet his King upon his hill, notwithſtanding your *H*elliſh rage.

Read the judgements of God begun on him who took that oath, and take warning.

Thou goes on telling, if any further ask thee, why the Papiſts are ſo diligent in thoſe works; and thou ſets down many hopes we have to accompliſh great things as to their way, which words are not worth raking up after thee: But to them all, I ſhall ſay this, Whoſoever hath but heard of the Blood that hath been ſhed, and the violence done to the Innocent by your Fore-fathers, the Popiſh Clergy, before they were denyed in the Nation; alſo what Blood hath been ſhed, and miſery undergone, to bring down your power

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ſet up in the Preſbytery in *Scotland* and *England*, the two laſt of theſe, which we can witneſs by ſad experience: I ſay, here's ſmall hopes for any that either loves God, or their ſouls or bodies either, or the Peace of the Nation, to labour in bringing forth ſuch a birth of Vipers; nay, we rather rejoyce to ſee the work begun thus far in the Nation, whereby he will rid us of the reſt of that brood, and their burthens, which is the greateſt oppreſſion that remains in the Nation, though this muſt be done with ſuffering, as the other was done with acting; the Lord having drawn forth many to that purpoſe, againſt whom you are gathered, as the ſand for multitude, yet are we not diſmayed, though beſet on every ſide, yet not deſtroyed, for we know him in whom we have believed.

And thou ſaiſt, Conſider well of that Scripture *Eph.* 4. 12, 13, 14 *&c.* where Chriſt gave Miniſters for edification, unity, and the perfecting of the Body: amongſt which thou haſt thruſt in thy curſed addition, ſaying (at laſt) the perfecting of the body; I ſay, When muſt that laſt be, ſeeing thou haſt denyed any perfection whileſt any lives in this world? it ſeems thou dreams your Miniſtery muſt laſt in another world, elſe how muſt you perfect them by your Miniſtery: or ſhall death do that which cannot be done while they are living? So we have conſidered of that Scripture, and finde you to be none of thoſe Miniſters whom Chriſt gave, nor Miniſtring for that end, but againſt it, and ſo Miniſters of Antichriſt, blaſphe ming the work of God; who calls his power, at which all fleſh ſhall tremble, the power of the Devil: And ſaiſt thou If you turn to the Quakers, we ſhall know that you were before an unſetled Novice and thou brings that of 1 *Iohn* 2. 19. they went out from us, but they were not of us: I ſay, What haſt thou to do with theſe words? *Iohn* was no hireling, nor Perſecuter as thou art: thou art one of thoſe which *Iohn* forewarns of, who abides not in the Doctrine of Chriſt; and all that owns *Iohn*, or his Epiſtle, muſt keep thee out of their Houſes, and have nought to do with thee; if thou read his ſecond Epiſtle, 9, 10, 11 *verſes*, there thou may read thy ſelf caſt out by *Iohns* Miniſtery, and there is few that comes from thee, need to look for ought but reproaches, for then the hope of thy gain is loſt, further then thou takes by force: And thou falls a praying the Lord to open his eyes, and acquaint him with his great darkneſſe and imperfection: I ſay, what eye is that which thou would have opened, ſince thou denies the Light within: Is the man blinde of his bodily eyes, and to what end ſhould he ſee his imperfection, ſeeing that thou denyes that ever perfection can be attained to? Thy Prayers are an abomination, and they are blinde indeed, that ſtands

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in need of such a Teacher, and knows no better spirit to pray with.

Then thou makes an Oration, before thou Answe s the Quæries, wherein thou tells of several Papers, which thou received from several persons; as one *Iane Hicks*, *Thomas Chandler*, and *Edward Newway*, *Richard Farnworth*, and *Thomas Goodair*; but not being acquainted in the business, and seeing nothing herein of moment, but what is answered in other places; I shall leave it till more knowledge of the thing.

Then thou goes making a show, as that thou would Answer our Quæries, and these thou folds up by six together, which thou canst not answer; and sends us to a Book, we know not where, to seek an Answer, which thou calls a Defence of a Petition; yet though thou Answer not one of the six, in what thou falls short in Answering, thou makes up in asking; asking ten, where thou answerest not one: so that instead of answering 24. thou hast asked above threescore; but few of those thou wast asked, hast thou gone about to Answer: but thou begins, as follow eth, with our first Quæry, and thy false slanders and lies thou casts upon us, are double to thy Queries, as I shall make it appear, if I be called to number them; but I am weary with raking in that filthy puddle, yet thy Queries are answered, and some of thy lies disproved.

OUr 1. Query is first, Whats the first Princple of pure Religion?

Thy answer is, That God is, and next, that he is a rewarder of them that diligently seek him; and thou queries the ground of our asking.

I say, the ground of our asking is, that the folly of such Teachers as know not God and his way, may be made manifest, as it is by thy Answer; for the knowledge of what God is, is the substance, ground, and end of all pure Religion: which admits of no second; for it is life eternal. But if thou say thou means believing there is a God, then there is something God hath appointed as a way to God, which must be learned before God can be known, wherein the creature must be principled, which must turn the mind towards God, before the creature know God, seeing God is not known to the world, till the creature be turned out of the world: So saith Christ, *None knows the Father, but to whom the Son reveals him*: such as thou have got the name of God to talk on; but when you should come to principle people in the way to him, you say, God is it: which if bare saying God is it, be all thou can do in way of teaching, then you may stop your mouths (if it be not for loosing your gain) for all can say that there is a
Jam. 2. 19. God as well as thou; yea, the Devil can preach that doctrine, but thou knows if thou had answered this *Query* to the satisfaction of any honest desires, then thou must have confessed to the light
Joh. 8. 12. that God hath given in Christ Jesus, to lead out of darkness, but that destroys the Devils Kingdom; and therefore all his Ministers are deaf of that ear, and so children of darkneſſe, and keep others so.

2. Query, Whether they are a Church of Christ, that beat and persecute them that witnesse forth the truth in his name? And to this thou answered, That its possible for a true Church to be guilty of injuries; but to cover thy guilt in this, thou would rank us amongst Turks and Witches; wherein thou shows how thou would order these injuries done to us, if it were in thy power. And further, to hide thy self from answering, thou bids us ask this question of the *Spanish Inquisition*, and those who have shed the blood of so many hundred thousand true Christians, &c. I say, we are asking it of the same generation of Priests: who have all along been the cause of shedding that innocent blood, where they could prevail with the powers of the earth, to act their bloody ends under re-

religious pretences, calling that hereſie that croſſeth their luſts, as its well known, You ceaſe not to preſſe the Power to it ſtill, and prevail as far as you can, and where you can, and have uſed many waies ſecretly and openly, to undermine them where you cannot, and where the Magiſtrate is not ready to execute your deſigns, you have ſome of the baſer ſort ready with you, that will do it at your commands: as ſome of you Prieſts have ſet them on, ſaying, fight lads for the Goſpel. Nay, I can make it appear of above 30. of you, who have fought with your own hands, many of them to the ſhedding of much blood, even by the high-way, when the innocent have but paſſed by. And now wherein do you differ from them who ſhed the blood of the Martyrs? unleſs it be in this, that they would forbear till they had ſome ſhew of authority: which you cannot, but fall on with your own hands, ſhewing your thirſt to be greater then ever theirs was, and your ſelves more ſhameleſs: Now if it be not an offence to judge you after Chriſts rule, then finding you to be in the ſame fruit, we muſt know the ſame Generation all along; and we bleſſe our God who hath chained the Devil that he muſt but onely manifeſt himſelf in caſting ſome of us into Priſon for our tryal, but cannot have his will further, but to ſhew what he would do if he had power; Praiſes be to our God for ever.

3. Query, Thou ſays is about Infants Baptiſm; And not being able to prove thy practice herein, either by command or example, thou ſhuffles it off with telling of a Book, and asking a Query to the Anabaptiſts, nothing at all to the purpoſe, yet leaſt thou ſhould be found out of thy fathers work, thou infolds a lie in it, ſaying, The Anabaptiſts are our Founders.

And 5,6,7,8,9. Quæries, Thou ſaiſt are all about Tythes, but takes a ready way to eſcape them; Inſtead of anſwering falls a queſtioning, ſhewing thy ſelf to be one of thoſe, who can ſooner ſtart queſtions then anſwer them; and inſtead of anſwering ſix of ours, thou ſtarts ten of thy own.

Thy firſt is, Whether we have read any of thoſe Books, that proves that Tythes are ſtill of Divine Right; I ſay, by no other Divinity then the Popes authority, canſt thou nor all his Clergy prove Tythes to Chriſts Miniſters to be by Divine Right: therefore we deny the Pope, his Divinity, his Clergy, and all their lying Books, and challenge thee and all thy Generation to prove it by the Book of Scripture.

Thy 2. and 3. Quæries, Is whether the Scripture doth warrant a man to dedicate part of his Lands to God for the ſervice of his

Church, and is it not lawfull to take what is so dedicated; and thou instances them that sold their Lands in the Apostles times.

I say, suppose that be granted, that a man may freely give his own to God; must the hireling therefore take mens goods against their wills, to maintain such a Ministry and Worship as God never set up, but is denyed by him, and all that ever he sent; nor did the Apostles put the price of other mens Lands into their purses, but it was distributed to such as had need; and when your Ministry brings forth the like effect: then take food and raiment freely, as the Apostles did, but in the mean time do not you spoil mens goods by force, and call them Robbers of Churches.

4. Quæry, If our Ancestors having given to the Church the Tenths, are not those Church-robbers that now take them away? I say, If my Father had given the Tenth Land in my field to the hireling, then had he given his own, and no right had I to have gain-sayed that he should have given what was his, but that he could give the tenth *Sheaf*, Pig, Goose or Egg, which is Gods blessing and the fruits of my labours, and never was his, that I deny; and he is the thief that takes the fruits of another mans labours against his will; for if I sow no corn, thou hast no Sheaf, and if I have no Sow, thou hast no Pigs, *&c.* so if my labours you take, which never was my Fathers: but who gave you money out of *Servants* wages, and for smoak passing up peoples Chimneys, Crysomes and Mortuaries, and such like, which you had all from your Ancestor the Pope, from whom you had your first rise, Tythes, and maintenance all your Parish Priests; who so dearly tendred his Children, that lest they should want, provided that there should be no profit, but they should be sure of their share, providing you a house in every Parish to sleep in, making you Masters: and this *Spiritual* Courts to force people to work for you, that you might be sure to have enough, whosoever wanted: and since those fell, you have been hard put to it, and sore afraid you are, least the earthly powers should leave you, for if they do, your Gospel will starve you: such is the fruits of your plowing and sowing, and so you maintenance is as ancient as the Man of Sin, and no elder, and you must fall together as you have stood together.

5. Quæry, if one that bears the bag, prove a *Judas* or Thief: or

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one *Nicolas* a Deacon, should lead a Sect of *Nicholaitans* your Predecessors: were all the Apostles therefore Thieves, or all the Churches and Pastors greedy Dogs, for taking much more then the Tenth, even mens whole Estates, that gave them to that use?

I say, That the *Nicholaitans* is our Predecessors, is one Lie, and that the Apostles took mens whole Estates, that's another, so we think it not strange, to suffer with them.

But you that take mens labors against their wills, by force, are much worse then *Judas*, and more greedy then all the dumb Dogs we read on, who though they were (may be) as covetous as you, yet they were never so shameless as to take it by force, and plead for it, and having got a pretence of a law to cover you, it must not be called *Thievery*: but a while will that hide you, God is about to lay you open, and the mountains must not cover you; then woe to you.

Thy 6. is, Whether you ask so much of people as Quakers do: Thou shameless man, whom do we ask any thing on? We abhor thy beggerly practice herein, and are fed freely; prove whom we have burthened, or asked any thing on: but may be you will excuse your asking, with taking it by force.

7. Qu. If it be not a wrong to the people more then the Ministers; to have the standing Church-maintenance taken away, why then do people petition so hard for Augmentations, where means is wanting? or else do worse: I say, because *Babylons* wares are grown Costly, and the Merchants rich: time was, when 50 pounds would have hired a Priest, which now will not serve under 500. yet his stuffe no better, but much worse; and this must needs be raised, whether the people have it or no, and so they must petition for Augmentations: but he is blind who believes this is done to right the people of their wrongs, which layes so many 1000 pounds upon the people of this Nation, more then was formerly: you are rightly called leaders of the blind; if your followers see no further, but to believe you herein, you may keep those you have blinded as long as you can, but where the eye is open, you are seen, and your end.

The sum of thy 8. Quæry, If the Rulers may lay Excise or Taxes; why not a setled maintenance for you? I say, because the one is allowed on in the Scripture; but the Magistrate was never to force a maintenance for the Ministry, neither under Law nor Gospel; but

God ever took care for them that are his; and are you Christs Ministers, that pleads for settled means? Is he grown lesse Carefull for his? nay, its you that knowes him not, therefore dare not trust him, but envies such as do.

In thy 9. and 10. Thou tells of God commanding a sufficient maintenance; And aks what Scripture forbids taking of Tythes: And sayes God hath left to humane prudence to judge what is sufficient, before they give it. And thou tells the old lye over again, saying, The *Apostles* took more then the tenths; I say, out of thy own mouth be thou judged, and thy generation, who takes it were humane prudence judges not fit to give you, even from them, who reap nothing by you, and that God hath commanded any maintenance at all for the hirelings, I deny or any things; by force of Law, for his own, or any other way but freely. And he that reads *Heb.* 7. with the first verse of the eighth, may see Tythes preached down, Priests, and priesthood, that did receive them, though they never ad them by force.

10. Qu. Whether Christ enlightens every one that cometh into the world: And thy answer is; All that come into the world of nature, he enlightens with the light of nature, and this thou sayes is begotten by the Book of the Creature: And all that comes into the world of grace, he enlightens with the light of supernaturall Revelation: I say, Thou hast plainly shewed thy knowledge of Christ, and his way of working, who says, That light which Christ enlightens the Creatures with, is begotten by the Creatures Book; and this light which is so begotten, which thou calls naturall, is all the light the Creature hath till he comes into the world of grace: Then (saist thou) he is enlightned with a supernaturall Light. Thou blind guide, doth any light lead into the world of grace, as thou calls it, but the light of Christ, and is that begotten by the Creatures Book? Art not thou Antichrist, who art setting up another way out of the world, then Christ and his light, who saith, *I am the Light of the world, he that follows me, shall not abide in darknes*: Was this light natural, or begotten by the Creatures Book? was that a natural light, that Covenant of light that God promised to give into the world, which the Prophets prophesied of, and *John* bare witnesse of, saying, *This is the true light that enlightens every one that comes into the world: And this is the condemnation, that light is come into the world, and men love darknesse*: Did ever any give such a testimony of the light, which God sent into the world, to call it natural, and say, Its begotten by the book of the Creature? Art not thou a blinde guide indeed, yet being told of it, calls it rai-

railing; where thou might as well say Christ railed, who told such blind guides (who denyed the corner Stone) what they was, yet was they never so blind as thou, for they did not deny but *Christ* should be the light of *Israel*, when he came; but thou says he is come, and yet art setting up a creature light; and to blind the business with, thou addes a heap of Queries: 1 Whether this light be sufficient to leave men without excuse; or is it sufficient to salvation? I say, both to condemn such as love their evil deeds, and to lead to life all that follow it, *John* 3. 19. and 8. 12. 2. Query, Was it sufficient before *Christ* preached the Gospel, or is it now sufficient to all that never heard the Gospel? If so, is not the Gospel needlesse? I say, all that believed in him to come had sufficiently of his light to guide them, in what *God* then required; but when he was come, then the Gospel was preached to every *Creature* under Heaven, then all was called to repent, and wait for the Kingdom of God, which was at hand within them, which they did not know who denyed the light, yet the light being come into the world, was their condemnation; & thus the Gospel is not a needlesse thing, but the power of *God* to salvation to all that receive it: for as many as received the light, to them he gave power to become the Sons of God, to the rest it is condemnation. 3. Query, If the world have sufficient light, what need they your teaching? I say, to exhort them to that light, to wait and abide in it, it being the hirelings have blinded that eye, this time of the Mystery of Iniquity hath been working, which was began in the *Apostles* time; and to open this eye was *Paul* sent, and to turn them from darknesse to this light; and this answers thy fifth Query, why *Paul* was sent to open the blind eyes and turn to light. 2 *Cor.* 4. 6.

4. Query, If all have sufficient light within them, What need there any converting grace? That's converting grace that hath appeared to all men, teaching us to deny all ungodlinesse, and worldly lusts, which such as thou turns into lasciviousnesse, and will not be taught by it, therefore lives in sin, and pleads, So you must do while you live; and thou in scorn bids us rub our eyes, and tells thee, if all have it, why did we pronounce thee to be in darknesse? I say, because thou denies the light, and follows it not: so that light that's in thee is become darknesse, and great is that darknesse, as doth appear: who art lying again, saying, the *Papists* are our Teachers, but art in the Reliques of their worship thy self; for which we with the light deny them and thee, and your teaching. 2 *Tit.* 11, 12.

Our 11. Query, What thou hast seen Gods face? And to this, thou

thou utters a deal of confusion, saying, That by the eye of reason, thou hast seen God to be infinite incomprehensible: and saith, none hath seen God; and then asks a Query, Whether he that hath seen God do abhor himself as *Iob* did? and says, is it likely that ever those men had the true knowledge of God, who exalt themselves as having the Spirit, and being perfect men without sin?

I say, Art not thou ashamed of thy folly, who would perswade people, that having the Spirit, and being without sin could keep from seeing God. Thou blind sot, Can any come to know God but by the *Spirit*? and where wilt thou have this Spirit if not within? Can he be any of Christs who hath not his Spirit? or can any unclean thing stand before God, or come in his sight? But if any witnesse this Spirit, and sanctification by it, thy filthy mind calls it pride. Blush for shame: Did ever any but the Devil, minister against having the Spirit, or freedom from sin? How art thou afraid thy fathers Kingdom should fall? Yet being told of this, thou calls it railing, as thy fore-fathers would be ever in the Devils work, but would not be called his Children; but would call God their father, but hated all that was in his work, as thou dost.

12. Query, Whether you have the same infallible *Spirit* as the holy men of God had, who spoke forth the *Scripture*? And instead of answering plainly, thou falls a lying again, saying, thou hears the croakings of our Papist guides; and thou wouldest thrust us in with them, because we say the Spirit is infallible; and they say that their Church is infallible: so that for us to say the *Spirit* of God is infallible is *Popery*; but what Religion is thine who cannot bear it, to say the *Spirit* is infallible? VVhere must the infallibility be, in your Church, or in the Letter, or in you Priests? It is likest thou intends the last: because you would bind all to believe your meanings; but when thou writes again, deal plainly, and tell us where thou would have it, since it must not be in the *Spirit*. But to the Answer, thou says, the Prophets and Apostles, were guided infallibly in the manner and matter: so that what they writ to the Church was true; but thou hast no such infallibility. I say, if thou had such a *Spirit*, your Pulpits would have more truth, and thy Book not so full of lies as it is; but wilt thou not call it railing, if I tell thee, that thou who hast not that Spirit, hast the *Spirit* of the Devil? If thou do, yet the truth is no lesse; for the Spirit of God is but one, and who hath it, hath an infallible guide, *in* matter and manner if he keep to it. And he that is not guided by this, hath the Spirit of *Satan*, and I know that so far as any are led by the Spirit, it guides into all truth if it be not erred from.

But

But says thou, I shall never like such pretenders to the Spirit. I say, I know thou dost not; for that guide leads out of thy Kingdom. Sayest thou, all true Christians are certain of their Fundamentals, yet with doubting.

Here thou hast declared thy damned foundation, but true Christians know a foundation without doubting; and thou falls to comparing us with the Pope, and would make us like him.

I say, were it not we cry down his Worship, means, and authority, that remains in you, we should not have so much of your malice. Are not you his dear Children, as like as may be? Have you so soon forgot who begot you into your *Parsonages*, and Masterships, and Ordained you, and your place, and form of Worship? He is but a young Priest, who was not Consecrated by his Cathedral Order, though now you see the Bishops your Masters are down with the Magistrates and the people. You can talk against them, as they did against the Pope their Master, when the Kings would own him no longer, nor they could not be suffered to profess his authority in this *Nation*, then they would rather turn than fly; and have not you stuck to Episcopal Worship, till you see you were like to be turned out, and then your wisdom would convince you of you error.

Is not he blind that sees not you one with the *Papist* in the main? Its not getting into their houses, and talking against them that can blind us, when we see their foundation standing; and not one thing you do, which is as the Apostles or believers did it: But either as the *Pope* and his Councels invented, or as you have invented since in your Councels: but never came to the *Saints* form, much lesse to the power. For shame be silent in this businesse, till you have more hopes of hiding your selves, you have lost your old way of stopping preaching and printing, and now your slandering your Popery upon other mens backs, will but cause all to see you more plainly: people are now grown so wise as they begin to know the tree by it's fruit; your words will not serve, your Covering growes thin, it must be rent, and your refuge of lies are a sweeping away, your raveing in your own filth doth but cast dung in your own faces: the truth is living and pure, and will clear it self, and all that abide in it, but shame shall cover the wicked.

And thou calls the Ranters our brethren, but they are your brethren and hearers, they come not amongst us, unlesse it be to oppose, as you do; there is no more Communion with us and you, then light and darknesse; will this cover you who have them

with you, preaching to them, and they maintaining you? nay, its well known that there is none so bad in the Nation, but if he have but any thing to adde to your hire, you are for him, and he is one of your Church, and brotherhood; is there either Drunkard, Swearer, or Whoremonger whatsoever, but you will reap his Carnals, with, or against his will, and you will tell him you sow to him spirituals, and such your is seed, and such fruits comes on it, yet thy shameless lips will call such our brethren, when we have turned from them for these filthinesses, and you have received them with it, nay, some of you boast of such Converts, when we have denyed them.

13. Qu. What is hells mouth that the wicked go in at? And to this thou sayes it sufficeth thee to know that hell is a state of endless misery, where such as we shall everlastingly bear Gods wrath. I say, that's thy desire to know? but wert thou not blind, thou wouldst know, it is for lyars, slanderers, the man of sin, and his disciples, who plead for his Kingdom.

14. Qu. VVhether the Bible be the VVord of God? and *Matthew*, *Mark*, *Luke* and *John* the Gospel? and whether there were any Gospel before them? and whether they be the light? and to this thou gives not answer, but tells of a temporal VVord; so much knowes thou of that word that endures for ever, and a word that is a sign of Gods mind, & such confused stuffe; & tells of a different sense betwixt Christ, the Scriptures; and thou sayes it was written that it might be a standing rule, and kept intire, and sure; to the worlds end; but how often have you and your generation altered this rule? insomuch as scarce two of you can agree about it: what is the meaning of it, and how many Copies is there of it? which of them is the standing rule? that which stands most suitable to your wills and pleasures, and how intire is it kept when much of it is quite lost; but thou might have said of it, as of the infallible Spirit, if the letter be not it, thou hast none thou knows on, that had been plainer dealing, and thou sayes this word is the Light, but not as Christ is the Light, or the Spirit, for there are many lights, and so with thy many lights thou shews thy self to be ignorant of the one light the Scriptures speaks of, which holds out but one light and word, but thou hast many in the dark-lanthorn of thine imaginations not one like another, and so imagines that

Christ

Christ, the Spirit, and the Word are not one, nor enlightens all alike, sayest thou, mans reason is the eye, and the Gospel is externall, and the Spirit closeth these two together, and so breedeth a spirituall illumination, which the word alone could not procure, whereas the Scriptures witnesse the word, by which alone all externalls were made, and the word for reconciling again and making new: but sayest thou, the word without reason and externalls cannot produce; and this is thy word thou preaches, and so it seems by what it produces.

And thou asks some queries, 1. Whether we believe the Scriptures be true; I say yea, then sayes thou, they call themselves the word of God, and thou brings some Scriptures to prove it, but not one that sayes the letter is the word, and thou brings *Rom.* 10. 8. *The word is nigh you, even in your heart, and in your mouth*; but is the Bible there: and thou brings 1 *Pet.* 1. 25. *The word of God endures for ever*, and before called it the temporall word: Thy 2. qu. Will we give you leave to smell the Pope, in our endeavours to disgrace the Scriptures though our nose be stopt: I say, were thou not stark blind and drunk with envie, thou might see thy own confused scornfull spirit, with which thou hast discovered thy folly, who one while will have the word temporall, and another while to endure for ever; and to prove the Bible to be the Word, brings, *the word is in the heart*, but no wonder thou be blind, who sayes mans reason is the eye, and hast an Illumination that the word cannot produce.

15. *query*. Whether you own revelations or no: And to this thou sayes, thou owns all divine revelations, and disowns all diabolicall ones, but in thy 10. page, hath denied revelations, but the revelations thou own is what is written, but hath not the Devil these also, yes, and can preach them as well as you, and take them to plead for his kingdome as well as thou, yet sayes thou, these are able to make men wise to salvation, without any further additions, and when thou hast done, sayes, they must have the Spirit of Christ to help them; but thou might do well to shew thy opinion, whether the Spirit can make wise to salvation without them, it seems to be thy opinion that it is not, by thy former query, where thou asks, whether the light of Christ be sufficient; where your Gospel is not preached, which no Gospel you have but the Letter, which if you had it not, you would be as dumb as those which *Isaiah* speaks on, and in thy conclusion thou tells of other helps which are of flat necessity besides the Spirit, and thy litterall

revelations, which before thou said was sufficient to salvation without any addition, but by thy own words, if there had been no Book thou had had no revelation, and yet in word seems to deny thy father the Pope, who hath kept thee thy revelations, else thou had been without, for ought thou knows, yet you cannot beare it to be called ministers of the Letter, and not of the Spirit, and the Apostles was Ministers not of the Letter but of the Spirit; this with you is railing.

16. *qu.* Is about singing *Davids* Psalms, and for answer to this thou sends us to a Book of *Cottons* and *Ford*, and sayes thou knows no reason why thou should add any more; a pretty shuffle to get shut of that thou canst not prove; yet though thou have lost thy reason to answer, thou will ask more queries. 1. If the Scripture be written for our use, why may not we speak to God in *Davids* words? I say; because *David* would not keep a lyar in his house, may thou who art found a lyar, sing these words; the Scripture was not written by such a Spirit, nor to such a spirit, nor doth such learn ought by the Letter, but to cover thy shame, and deceive others, as appears by thy practise. 2 *qu.* They being used by the Church till the Apostles time, where was they abolished? I say is that Church thou means on the Pharisees, such a Church uses them now, though not so well as they did, for they did not put them into rimes as you do, and when the Saints sung with the Spirit and with understanding, and he that had a Psalm sung his own and not anothers, then was the the way of Pharisees abolished. 3. *qu.* Whether is it more lawfull for us to sing in the words of *David*, or for you to rake together all the sharp reproofs in Scripture to rail on me with; I say here is as much betwixt the lawfulnesse of them, as betwixt truth and a lye, for when we take Scripture language by the same spirit that gave it forth to reprove the same deceit in thee, which Christ and his prophets & Apostles did in the chief Priests, Pharisees and Hirelings, then we speak truth, though thou call it railing, but when thou and thy hearers sings *Davids* words, saying, you have no scornfull eye; you have rored all the day long, your bones hath quaked, you have made your bed to swim with tears, no lyar shall dwell in your houses, *&c.* are not a nest of lyars all found lying together? and he that sayes otherwise of you, is a lyar like you.

17. *qu.* What is the soul of man, *&c.* And thou sayes it's the cause of our life, I say thou knowes not him who is the cause of

of our life, no more then thou doſt the ſoul, but here thou would ſay God to be the cauſe of life, and put the ſoul in his ſtead, as thou haſt denyed the ſpirit to ſet the letter in his ſtead, ſo art thou drawing downward as faſt as thou canſt; but ſayes thou, the whole man in Scripture is taken for the ſoul, ſo by thy opinion, the man is the cauſe of life, ſo thou haſt ſhewed what life thou lives, and what thou knows of the ſoul, yet thou wilt ask more queries though reſolve none; and firſt thou begins to wrangle with the command of Chriſt that forbids thy maſter-hood, ſaying; is not many words in the *Scriptures* tranſlated maſter, of as low and humble importance as ruler, I ſay the words of Chriſt was ever in the way of the Hirelings, and Phariſees, and Prieſts, and their pride, but they could not get them removed, though they were next at them, and would not have them applyed to them no more than thou, but let his words alone, thou muſt not wreſt them out of their place and power, canſt not bow them but muſt bow to them, they was given to beat thee and thy pride, and not to be broken by thee nor thy teachings.

Can the cauſe of life dy, or be caſt into hell?

2, *qu.* Thou ſayes if God bid people obey you as Rulers, and the quakers perſwade people to reject you as Serpents, *&c.* which is to be obeyed, God or the quakers? and whether is the *Spirit* of God or of the Devil the quakers ſpeaks by? I ſay, God did never bid people obey Hirelings, and ſuch as are out of the Doctrine of Chriſt (as you are) but the Spirit of God called ſuch Serpents, and ſo doth now, which is not the *Spirit* of the Devil, as the Devil would ſlander it to be both then and now, you being now found in the ſame practiſe, are reproved with the ſame ſpirit. *Mat.* 23. 33

3. *qu.* Thou asks, Is it the Miniſters or quakers that have the rule over people, and wait for the good of ſouls? I ſay the quakers abhors ſuch rule as you bear; and for the good of ſouls, thou muſt firſt know what the ſoul is before thou can watch for the good of it, nay thou watches to deſtroy ſouls for diſhoneſt gain, hirelings was never ſouls ſhephards.

4. *qu.* Thou ſayes if the preſent Paſtors be not true Miniſters, tell you who are and where you may find them, and where they have been from Chriſt till now? I ſay thoſe are true miniſters and ever was, who wandred to & fro, having no certain dwelling place, of whom the world was not worthy, who ever bore witneſſe againſt the falſe Prophets that bear rule by their means, and the Prieſts that preached for hire, and the people that loved to have it ſo, and whoſe manner was to go into the Synagogues, and Idols temples to diſprove the hirelings falſe worſhip, and call people from them to the

true shepherd; and you may find many of these in the most prisons of the nation for so doing, by your means, against whom we are sent to witnesse, and these have been banisht to and fro, (since the mystery of iniquity, and the popish priesthood was set up) into corners, but now are come to light, to witnesse against the mystery of iniquity, therefore do the heathen rage, the man of sin and and all his ministers, because his end is near.

5. *qu.* Thou asks if it will be for the peoples profit, to dispise their Teachers and guides? I say you who have despised Christs commands to set up your own lusts, and pride, covetousnesse, and false-worship, must be despised, and when such guides are discovered, then shall the people profit when they come to be guided with that spirit God hath given to every man to profit withall, which you will keep them from as long as you can; that you may fill up your measure, and wrath come upon you to the uttermost, being captivated by the Devil soul and body, the God of this world having blinded the eye, so that the Gospell is hid from you, and you lost, setting up the Letter instead of it, having denyed the light, and erred from it, are got up into hardnesse of heart, imprisoning, beating, and making havock like mad beasts, what ever the Devil did where he reigned, so do you, being the head of the Serpent, which Christ is come to bruise, as he did in his own person so he is the same brood, who now are found in the same bloody plots against the seed of God, worse then ever any, seeking the lives of others, for practising that in life which your selves will preach in words for money, such a generation of raging beasts was never yet in the world, who seek to devour on every side you, and who departs from sin is your prey, the greatest deceivers that ever yet come; now when you come to be revealed, who would have believed that you, who have had so many millions of pounds for teaching people to forsake sin, and now if any declare that he hath forsaken it and is set free, you preach it down as the most dangerous error that ever was, and cry out to drunkards, swearers, thieves and murderers, and whoremongers, come not near them least you be deceived, and now get up more money for preaching up sin while the world stands, than you took for preaching it down, yet if we tell you, you are bringing up people into Covenant with the Devil for tearm of life, you say we rail on you when you have begot the faith of that Covenant in the whole nation, ask any that ever believes your teaching, if they believe that Christ is able to redeem them from committing sin in this world, and presently they are ready to giev an account of their faith, nay none can be free here, but when they are dead

2 Cor. 4.

dead in another world they shall, so the faith and covenant is suitable for no lesse time then till men can sin no longer, and if any have broke this Covenant through the righteous Covenant, they are ready to stone him, yet least thou should be seen in this filth, you cast a mist before the simple, saying you must strive after perfection and freedom, and purity, and to be set free from sin, but once, knowing that unbeliefe is in the bottome, there is little danger of freedom, for the Devil whose work you are doing, knows fulwel that if he can but have people to believe they cannot be free, he knows they are safe with him for ever comming at it, no faith, no obtaining, according to every mans faith so shall it be unto them, and that striving which is not in faith to obtain, is self-righteousnesse, but who believes that Christ is able to save to the uttermost? all that come to God by him shall see it so, but this the blind knows not, who would have believed that these Priests that now is, had been the greatest persecutors that ever was before them, who have preached so long against it? but say you, this persecution of ours is not as theirs was, they persecuted Christ and such as he sent, but these are wanderers and Vagabonds, and disturbs our peace and worships, *&c.* but the light is come, your mists will not hide you, the Sun is risen, and you are seen in the work against the same Spirit, nothing altered but the persons, or places, or time, where had ever ministers of Christ hand in persecuting any upon any account whatsoever? prove your practise herein: Then thou goes on to tell what that death is that passed upon all men, and thou sayes its the seperation of the soul from the body; thou blind sot, did not death passe upon *Adam* till soul and body was seperated? this is like thy opinion of the soul; but how canst thou who art in death know what it is? those whom Christ quickned, who were dead, *Eph.* 2.1.5. was they such who had no souls? nay, thou must own the Light before thou know what death is, death reigns in lyars and envious ones.

18. *qu.* What is the Flaming Sword that keeps the Tree of Life and the Cherubims? and this thou answers with calling it a foolish question, and adds a lye to it, saying, we have not seen it, thou says it shall suffice thee to know there is such a thing (which knowledge is no more in thee but hearsay) but the sight thou puts far off into the world to come, and the Tree of Life also, for thou that never saw the Flaming Sword and Cherubims, never came near the Tree of Life, but as I said before, feeds upon death, thy own cursed carnall knowledge, which God hath forbidden.

19. *qu.* Whether they that stand praying in the Synagoues or

Idols

Idols Temples, and love greetings in Markets, and bind heavie burthens on the people, and are called of men Masters, but not out of Christs Doctrine? and this falling upon the head of the Serpent, being thy own practise, thou art forced to take thy old crooked winding wayes to get out, and thou begins to question instead of answer, saying if your Temples be Christs Temples, do not we make Christ an Idoll by calling them Idols Temples? I say, they are not Christs Temples, unlesse thou mean the Pope be he, whose Temples they are, who builded and consecrated them into the names of dead men and women, and set up in them a dead worship, all which Christ never commanded, but the Temple of Christ is made without hands, and there he dwells, and not in Temples made with hands, hast thou a face to father those upon Christ, wherein your generation of blood-suckers have worshipped in them ever since they was builded? do not they stand witnesses against you, that you are the children of them who slew the Martyrs, and now are found beating in the same SYNAGOGVES, and shedding Blood as far as you can get the same power by which they didit; *CHRIST* had never such TEMPLES, stop thy MOVTH for SHAME. And thou goes on, and where thou cannot deny but thou art in the steps of the PHARISEES, yet sayes thou, I do not love it, they loved it to be called Master, *&c.* but I do not; well, thou sayes in words thou loves it not, but come to thy practise, and it will appear thou who art but one, hast made more lyes and crooked wayes to uphold it in this thy Book, then all the generations of thy fathers the Pharisees did that ever was before thee, and dost thou think to cover all this by saying thou loves it not, but you have used so long to lead the blind, that you would put out the eys of them that see, and thou saies it was Pharisees pride that was condemned, I say so it is your pride that is your condemnation nor can thou clear thy self of the very same things they was found in; but least thou should lose all, yet sayes thou, Christ bids them hear the hypocriticall pharisees, and observe to do as they bid you; I confesse, to plead for hypocriticall teachers is the likest way to get in, to have people commanded to hear you, had not you run so grosse till you have lost all also, even the outward form of godlinesse which they had, and upon that account he bad hear them, because they sate in *Moses* seat, and read the Letter truly without adding, but you are neither set in *Moses* seat nor Christs, but run in your own imaginations, till neither Law nor Gospel-letter wil warrant any one thing of your worship, matter, nor manner, means nor maintenance, as I shall be

ready

ready to prove, that not one particular of your worſhip ; you act in your Idolls Temples, nor wages for ſo doing, can you prove by plain Scripture to be ſo much as in the form, commanded or practiſed by Chriſt and his Saints, and yet calls your ſelves upright and faithfull miniſters; for ſhame be ſilent as to boaſting, till you acquit your ſelves of this charge by plain Scriptures without wreſting it; and would you have us bound to hear ſuch under pretence of hypocrites, who have loſt both power and ſhew of Godlineſſe? and ſayes thou, it is not being called maſter that Chriſt intended; thou lying ſpirit, would thou make him a lyar like thee, did not he intend as he ſpoke? or thou takes him to be an hypocrite like the Phariſees, whom thou would thruſt in amongſt with thy conſequence; and thou ſayes he forbids the name of fathers; I ſay, he forbids not children and fathers, but ſuch as you, then thou goes on in thy old way, lying, ſaying we forbid the owning of any relations, and all affections and reſpects to them; I ſay thy father hath fitted thee with boldneſſe to bring forth his work, who dare declare thy own ſhame to all that know our practiſe, what diſaffection canſt thou charge upon any of our relations, unleſſe thou accuſe us becauſe we cannot affect the Devils pride, and bow to it in ſuch as thee?

And to plead for this maſterſhip further thou ſayes, thou will tell us ſomething we know not, and that is, that the diſciples of the ſect-maſters of the *Phariſees*, ſo gloryed in their maſters, that they were ready to go by the ears, and kill one another, and this thou would ſend us to ſee amongſt them as a ſtrange buſineſſe, which we ſee daily amongſt you and your diſciples, how many Sects and Sect-maſters is amongſt you Prieſts and your Diſciples, and have been all by the ears as thou calls it, even unto blood, till you have vented all your envie againſt the Lambs of Chriſt, as they did then, though thou would put it far off, yet we ſee it here preſent, and ſayeſt thou, theſe called they Rabbies, as the Papiſts do the *Pope*, but why wilt thou not read in one word further, as your hearers do you, no doubt but this is as true though not ſo much for thy purpoſe, who art hiding thy ſelfe, by accuſing others; and ſo now, that I have ſet thee in, thou may read on all the reſt of thy charge againſt the Pope, and find thy ſelf guilty, and ſtop thy mouth, and ſee the Phariſees, the Pope, and thee, and thy brethren all on a Line, and that it is not words we contend about, but your whole practiſe, which being found in and condemned, words and meanings cannot hide you, and if the Scriptures be not right tranſlated as thou pleads, then is leſſe confidence to be put in any of you who had it

in doing, yet thou sayes its a standing rule; thus Babylons Children are clashing one against another, but all against the Stone, by which we see your fruits to be the same with the Pharisees, change the letter as often as you will, wo to him that hath no other guide and rule but that which you have so often chopt and changed, and not still will it please you, thou may well call it a temporall word, for you will make it serve all times, or you must want of your wills; its no hard thing with you to take *Pauls* words, who wandied up and down in hunger and nakednesse, coveted no mans money nor gold, nor apparell, and was chargeable to none, nor took ought against the will of the owner, *&c.* and with two or three consequences and meanings from your originall, you will make it prove your four or five hundred a year, and a great house to live in, and this you will not have by favour but force, and yet they are thieves that denies to give you their goods when you ask it, but now when your p actise and *Pauls* are compared, they are as far distant as before, could you bend his life as you do his words to your own, then might ye deceive the elect, but God hath left this a rule for ever, by their fruits shall you know them; so by your works you are so farre from *Paul*, that you are out-run *Balaam* and all the false Prophets, and gredy dogs you read on in the *Scriptures*, who never took it by force under pretence of a Law, taking three for one, as you do, yet this truth which is as clear as the *Sun*, must be called railing, because it falls upon your deceit, and because a servant calls master in Scripture, sayes thou, why may not thou be so called, as a minister? thou may as well say, because a servant doth own his master, why may not I break the commands of Christ? and sayes thou, *Paul* he was called a wise master-builder, I say those words will not fit thee who would build up thy pride with them; he was *Paul a Servant*, and not *Master* Paul, if thou canst own it thou may, if not let it alone, I say thou must be proved by thy deeds, not with wresting his words, nor was the masters of assemblies *Solomon* spoke on, such as thou, but of one shephard, which the hirelings never knew, nor any who would take *Solomons* words to destroy Christs commands; did thou know him thou would not teach men to break one of the least of them, much more that which hath ever distinguished false Prophets from true, nor is there any one command more plainly expressed, nor more faithfully obeyed by his ministers, then this that thou art teaching men to break, it being now the great controyersie with Christ and Antichrist, who should be master, and who should be bowed to, and how loath

2*Cor.* 11. 27.

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are his ministers to lose it, as is seen by thy crooked wayes thou takes to keep it, but thou must lose it, and the Lamb must have it, who will not bow to thee, and *Abraham*, and *Festus* and *Agrippa*, cannot bear thee out in breaking Christs command, those were not forbidden as thy practise is. who art pleading for titles of honour to you Priests as a duty; *O* shame thou Infidel! how canst thou believe thats seeking for honour from men? was ever any minister of Christ found in that work? and is not this the greatest thing thou stands for in thy Book? is it not seen whose honour thou art seeking against the commands of Christ? nor is he void of the fear of God, who denies thee to be a faithfull Minister of Christ, who ministers against the command of Christ; nor are we so sottish but we can judge who is in the work of Christ, and who is against him, with lyes, saying a Minister of Christ is called Master and that to deny your Greek and Hebrew is to deny Christ, as though a naturall language was Christ, and thou calls some sacred languages, thou Idolater, is not every language naturall to them who are bred in them, is not our English as sacred among the Greeks as theirs is here? but such as thou will worship any thing rather then the Spirit; and after all thy lyes in this book, sayes we are not able to charge thee with any crime, but humain frailties, when thou art found full of grosse wickednesse, as in thy book is laid open, and here thou may receive an answer to thy query, and thou boasts that thou can talk better then we, I say thou makes it not appear in thy book, for if truth had ordered thy tongue, I had not found so many open falsehoods and confusions as I have laid open already, and thou sayes thou would thresh, and dig, and labour, if God will give thee leave; I say, what a God dost thou serve which will not allow of labour, our God condemns idlenesse, and sayes if any will not work, neither should he eat; but the God of this World is the God of idlenesse and fulnes of bread, which the Priests of this nation have been known to serve more then any one sort of people else; and thou sayes our prater is a lyar, for saying if thou had no pay thou would not preach; I say, prove him a lyar, and shame him, come out and preach freely, and then if he say so of thee, I shall say he is a lyar too, but I suppose thy God will not suffer thee to do this, no more than he will suffer thee to labour, for these must go together; but let me ask thee one question amongst all thine; *qu.* The Ministers of Christ said follow us, and walk as you have us for examples; but if thou should say so to thine, and all the Parish matters in this nation also, and your hearers should follow you as you

2 *Thess.* 3. 10.

do, what a nation would here be, all idle, all proud and covetous, all live on the sweat of other mens brows, all Masters, &c. would not this destroy relations? who would you have to worship you? therefore take heed how you bid them follow you, I have heard of some of you (may be foreseeing part of this) have been so wise as to say, do as I say, but not as I do, I say this is plain dealing, compared with thee who acts all this, charges God with it, and when thou hast done, sayes we are not able to charge thee with any crime, so thou would have us to charge it upon him who will not let the labour.

20. *qu.* Did ever the Lord of Heaven and Earth, or Iesus Christ bid thee or any of you go and preach to a people? or was any of the Apostles or Ministers of Christ made Ministers by the will of man? To this thou answers after the old way, and begins another story, telling the Lord called the Apostles by his own voyce, and left them to call one another to the end of the world, and to prove this untruth thou brings, *Matt.* 28. 21. which Chapter hath not 21. verses in, but there is not one verse in that chapter, nor in all the book, that sayes that the Apostles was to leave such an order to the end of the world, so that a verse beyond number is fittest to quote for such a lye, but what Apostle was that who left order with the Pope, from whom all the Parish Teachers both in this Nation and many more, have had their ordination and holy order, since the Popes time he sayes from *Peter*, and if thou say so too I shall not believe you, till I see better proofe than yet thou hast quoted, but thou proceeds to deny any to expect a call from Heaven, and the signes of thy call thou sets down: First, thy competent qualification, yet hast thou nought freely, But so hard to study for it, that thou hast no time to work and that never was Christs call nor qualification: 2. Thy thirst after the good of souls, yet thou knows not what the soul is. 3. The ordination of authorised Church officers, what sort those are, and the rise of them, hath been declared before. 4. The call of the people and their consent over whom he hath set thee; I say none that ever was sent by Christ, ever wont to ask the consent of the People. 5. The successe of thy labours; but how many of thy hearers are set free from sin, yea thy self yet a lyar. 7. Some testimony of the *Spirit*, yet thou denies any infallibility, and that Spirit with the Spirit of God that never erred is denyed: These seven sayest thou set together, are the signes of *Christs* call, and thy mission, shew you the like if you can; to which I say, never any of *Christs* Ministers shewed the like, nor do I neither: and thou tells the old tale over again, that no immediate call since

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the Apoſtles, which thou never proved yet, and thou concludes; will not all this ſuffice? I ſay thoſe who know not the Scriptures nor the power of God may truſt thee and be ſufficed with a lye, but who knows either, ſees whence thou art; was not *Ananias*, and *Barnabas*, and others in the Scriptures, called immediately? and with the power and Spirit by which I am called immediately, do I teſtifie againſt thee with the Scripture. *Acts* 9. 10, 11. *Acts* 13. 2.

21. *qu.* Whether had any Miniſters of Chriſt an hour-glaſſe to preach by, or took a Text, and raiſed Doctrine, Uſes, Reaſons, Motives, or a carnall BELL to call people together by, prove theſe things by plain SCRIPTURE, or elſe be ſilent, and never profeſſe your ſelves to be Miniſters of Chriſt more; And to this thou anſwers with telling of Spectacles, Doublet, and Breeches, and ſuch like vain words, but dare not compare your practiſe with the SAINTS in *SCRIPTVRE*, thou wilt not be tryed by thy own ſtanding Rule, but ſayes theſe are purpoſely left by Chriſt, to be determined of humane providence, what providence is that which is humane providence, to which your worſhip of God is left, is his worſhip humane, and your tythes divine? they who worſhip in truth have the *Spirit* of Truth, to guide them into all truth in his whole worſhip, but your humane providence, hath led you out of that worſhip in all things, and thou ſayes thou can limit thy ſelfe, and not limit the *Spirit*, ſo the ſpirit and thou are not one, I ſay I know ſelf orders thee, and thy times are in thy own hands, but with Chriſt and his it never was; the query is of the manner of thy worſhip, and thou anſwers, did the Apoſtles preach in Doublets and Breeches? is Doublets and Breeches forms of Gods worſhip? a man may alter Doublets and Breeches, but may he alter the form of worſhip which Chriſt appointed? The Saints met together ſayes thou, and did not ſtay two or three dayes, therefore why may not I have an Hour-glaſſe? I ſay they meet together, ſometimes ſtayed whole dayes, and ſometimes whole nights, as they was moved, and this did not limit the *Spirit*, but can you therefore ſet an hour to begin and end for hundreds of years, by a glaſſe, or by a clock either, and not limit the *Spirit*? if thou knew the ſpirit and its moving, thou would know to the contrary, Chriſt would not go to worſhip at his own time, nor any that knows the *Spirit*, but they are ordered by it, both for time and manner, but this the wolves never knew; thou ſayes if thou had our ſpirit, thou ſhould be angry at the hour-glaſſe and preach the people out of their places: I ſay thou art a man pleaſer, who keeps an Hour-glaſſe to pleaſe the People, and a man plea- *Iob.* 16. 13. Note.

ser cannot please God, but the hireling must do his work, as may assure him of his wages, if people set you your work, it's fit that they should have it done in their own time, and after that manner they like best, this we should not deny you, did you not pretend ministers of Christ, but if Christ set a work, its as much Reason that he should have the like freedome to order his workmen, seeing he never sends his to the world for counsel nor hire, this we know, though thou dost not: and thou sayes *Christ* took a Text and applied it, and this thou would bring to prove your litterall Ministry to be the Ministry of *Christ*, I say *Christ* took a Text and said it was fulfilled in him, but if you take no Text but what is fulfilled in you, then you must take only such as *Iohn* 10. 12. 13. and those *Scriptures* that tell of a Priesthood that were called of men Masters; bore rule by their means, cryed peace while people put into their mouthes, but if not prepared wars; that were proud and covetous, taught for fleeces, beat and cast out of *Synagogues*, wolves in *Sheeps* cloathing, *&c.* these and such like which sute your practise you must take, and then say this day is these *Scriptures* fulfilled in your ears, and then read your portion, so take your own, then you are no thieves; for the word of God you have not, nor was it ever preached in your manner, nor for your ends, and your dividing is to cry peace, though God hath not spoken peace in the conscience, and are daubers, and tread the Lambs under your feet, read *Ezek.* 22. 25, 26. and you may see what devideis you are, and what it is you divide.

Mic. 3. 5. *Mat.* 23. *Ier.* 5. 31.

22. *qu.* Whether are not they that bear rule by their means & seek for their gain from their quarter, and seek for the fleece, and make a prey on the people, and are hirelings, be not false Prophets yea or nay? and are not such to be cryed out against now as they was then? and this being thy own condition, thou art so wise as to let it alone without an answer, if thou had done so with all the rest thou had kept thy self longer covered; thou bids us read *Malachai*, so wee have, and in the second Chapter, first and last, and the rest of the chapter, we find thy generation and thy practise, and your end coming on apace.

23. *qu.* Whether do you own trembling and quaking which the *Scriptures* witnesse? and this thou looks upon to be a curse, or a papist trick, or motion of the deceiver, *&c.* showing thy selfe to be one of those spoken of *Isa.* 66. 5. there thou may see thy work and ours; thou Blasphemer, dost thou call that a papist trick and the power of the devil, that all the *Holy* men of God that ever did declare the way how they came to see God, came

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through, as the Scriptures can witneſſe, in *Moſes, David, Daniel*, the Prophets and Apoſtles, but ſayes thou, perfect love caſts out fear; what now! art thou thou talking of perfection, is it not blaſphemy to name ſuch a word? art thou now come to perfection? thou art well grown ſince thou begun thy book, wherein thou was pleading againſt any poſſibility of perfection, but in heaven, art thou got ſo high now? take heed thou deny it no more, leaſt thou ſhame thy ſelf; but its not a lye that will make thee bluſh, thou haſt caſt out that fear, but its ſelf-love that hath caſt it out, for the love of God caſts not out the fear of God, bleſſed he is that feareth always, but thou art curſed who haſt caſt it out. *Pſal.* 2. 11.

Laſt *Query*. Whether do you ſay you ſhall be free from the body of ſin while you are on the earth, and whether ſhall any be perfect yea or nay? and to this thou ſayes; thou believes that in the inſtant of death when you part with the fleſh, you part with all the remnants of ſin; I ſay thou haſt made thy confeſſion according to thy faith and covenant I told thee on before, that is, you muſt part with your ſin when you are dead and can ſin no more if you would, and the devil too; but that this covenant of hell and death ſhould be for any leſſe then tearm of life, that's againſt your faith which you have preached, and live in, and againſt your Covenant too, yet if we do but ſay that you are miniſters of the devil and ſuch as uphold his Kingdome of ſin, while people live, and the world ſtands, you cannot bear it, though we do but declare thy own confeſſion. And for ſinleſſe perfection, thou ſayes thou believes the devil bred it, and thou ſayes Chriſt deteſts it, and never man that had true grace believed it: I ſay, for thy faith that believes the devil bred perfection, I know thou art of that faith that ever called Chriſt *Belzebub*, and his works the Devils works, ſo in that faith I do not expect any other confeſſion, but thy lye thou layes upon Chriſt, and the *S*aints ſaying Chriſt deteſts it, and the Saints believed it not, I ſhall reprove and diſprove by plain Scriptures, *Mat.* 5. 48. be ye perfect, even as your father which is in Heaven is perfect: Did he command here what he deteſted? or was this a ſinfull perfection he called for? wouldſt thou make him a lyar and a diſſembler like thee? and for the Saints owning perfection, read *Eph.* 4. 12, 13. *Col.* 1. 28. *Phil.* 3. 15. 1 *Theſſ.* 3. 10. & 5. 2. *Pſal.* 18. 32. *Pſal.* 101. 2. *Heb.* 10. 14. 1 *Cor.* 2. 6. *Iam.* 1. 4. 2 *Cor.* 7. 1. with many more places, too many to ſet down here which all declare their belief in perfection, and thee a falſe witneſſe; preaching ſuch a faith as never any of Gods miniſters ever did, nay thou exceeds all the hirelings and falſe Prophets that ever *Pſal.* 72. 5. *Pro.* 28. 14.

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was, never any of them durſt ſay it was of the devil before thee, and thou ſayes its the Papiſts dongue we feed upon: O thou blaſphemer! dare thou ſpeak thus of the perfection of God, which he gives to all that wait upon him, and hunger after his righteouſneſſe, thou *Ind* 11. makes it appear thou never knew the good & perfect gift that comes from above, thou runs too greedily after gifts and rewards from below, thou haſt blinded that eye that ſhould ſee perfection; and ſayes thou, the fathers Kingdome before had perfect ſubjects, and ſo ſhall it have again when Chriſt hath perfected us; thou blind guide, had the firſt man *Adam* power to defile in this world? and hath not the ſecond *Adam* power to cleanſe to the uttermoſt in this world what is defiled all that come to him? thou ſhoweſt thy ſelf plainly whoſe power thou art under, none under the power of the Devil could ever witneſs the power of Chriſt; ſtop thy mouth thou falſe witneſs, we know the power of Chriſt and the vertue of his reſurrection, and that he is greater in us than he that is in the world, and that hē is more able to ſave then the other to deſtroy, to cleanſe, then the other to defile; but while we believed with thee, we knew no more of it then thou doſt; but with that faith which overcomes the world and the devil, and purifies the heart, do we deny thee and thy faith, which lies under ſin and the devil, and in league with him for tearm of life, and would have all ſo too, and thou doſt what thou can to withſtand, that ever the Father ſhould have ſuch ſubjects again, as he had before the fall, never while the world ſtands: The laſt enemy (ſayes thou) is death, which ſhall then be overcome at the laſt reſurrection, a large time art thou taking for ſin and death to reign, till all men be dead, thou art faithfull for thy God, and art making a league for him, with all that believe thee, even for them and their children after them, till there be not a man left to ſin any more, yet muſt not we ſay thou art in the Devils work, but we muſt call thee a Miniſter of righteouſneſſe, though thou never read of ſuch a faith and Miniſtry in all the Scripture, but thou haſt in this thing plainly declared thou knows not the reſurrection nor fellowſhip of it, who art yet in *death*, and pleading for it, and to compleat thy covenant of ſin, leaſt any ſhould deny it or break it, or ſuſpect thee to be pleading for ſatan, thou concludes thy work with that old refuge of the devil, that is to take the Letter which was written to keep out of ſin, and to wreſt it to encourage to ſin, and thou ruds to that one place which all thy Fathers children uſe to plead, 1 *John* 1. If we ſay we have no ſin, we deceive our ſelves; and the Truth is not in us, therefore ſayes thou, the truth is not in you quakers, I ſay *John* was there ſhew-

ſhewing to little children, that there could be none free from ſin further then they was in Chriſt, not in ſelfe, nor while any thing of ſelf, remained therefore ſayes, if we ſo think we deceive our ſelves, and though *John* ſay (we) yet was it not his condition, but as he comes down to them to miniſter to their meaſures, who was not yet cleanſed ſo he ſaith (we) whereof he was not guilty, no more than *Iames* the Apoſtle was of curſing men with his Tongue, where he ſaith, therewith bleſſe we God, therewith curſe we men, *Jam.* 3.9. And many other places of Scripture, where they come down to the condition of the weak, yet partake of no mans ſin, though ſuch unclean beaſts as thee would take theſe Scriptures to plead for ſin ſo long as the world ſtands, which *John* wrote that they ſinned not; and thou concludes with this queſtion, if you think you are perfect without ſin, whether do you alſo think that you are already in heaven, or perfect glory; for what can keep the ſoul from perfect enjoyment of God but ſin, and to enjoy God perfectly, is to be glorified perfectly; but ſayeſt thou, I have forgot that your brecheren think heaven, hell, is onely within men; I ſay, hadſt thou forgot that aye, it had been an injury to him whom thou ſerves, but I find little of that forgetfulneſſe in thy Book, and for perfect enjoyment of God, had not *Adam* in his innocency perfect enjoyment of God? and Chriſt in his time when he was upon the earth, though their bodies was upon the earth, and ſo far as any is covered with Gods righteouſneſſe, ſo far perfectly glorified, but thou and thy brethren knows little of this, nor none that ever ſought the honour and glory of this world, the prayers of ſuch was ever an abomination, and their profeſſion out of the faith of Chriſt. *Ioh.* 5. 44.

Thou proceeds to ask more queries, and thou deſires me to ſpeak truly to the point in queſtion; I ſay, ſo I ſhall in plainneſſe, paſſing by words to no purpoſe.

And firſt: Thou ſayes, are not they the very ſame MINISTERS you raile at, which all the Drunkards, Swearers, Whoremongers, and ſenſuall wretches in the COUNTREY do hate and raile at? & are not ye on their ſide & profeſſes the ſame SPIRIT, would not all covetous MALIGNANTS have Tythes down as well as you; were not they of the ſame ſort of MINISTERS which the late BISHOPS ſilenced, is it not then the ſame SPIRIT, by which you are acted?

Anſ. I ſay railing we deny, and ſpeak the truth againſt thoſe we find out of the Doctrine of Chriſt, who are one with drunkards and ſwearers, Whormongers, and ſenſuall wretches, and

whose Church and hearers is made up of many such, and who by such are upholden, maintained, and defended, who fight for such a Ministry with clubs, and stones, and stocks, and these are of the same spirit with them and on their side, against the servants of God, beating in their Synagogues, and hailing out, as they ever did the ministers of truth, who was sent to preach the Gospel, and bear witnesse against their false worships, whom they raged against with carnal weapons, as they had opportunity, and for having tythes down, they are so plain against the practise of the saints, by you upholden, that they are blind that sees it not, yea good and bad, except those who have a gain by them: and I cannot blame the enemies of God for upholding that, which is contrary to God, and for Bishops silencing, I say you are in the same work, and would silence all the appearance of God had you power, exceeding all the Bishops herein, having persecuted and imprisoned more in one years space than the Bishops did in ten; and for such truthes declaring, as the Bishops would have been ashamed to have imprisoned for, yea some of you Priests, proceeding to blood, with your own hands, being more exceedingly mad then ever your fathers was, who would pretend a law for that which they did, but you have none for many things you do, so you are acted by the same spirit, but exceedingly heightned in rage, more then ever they was.

Thy second Query is made up of a bundle of lyes, which I shall return thee again from whence they came; as first: That we seduce the people from true teaching. 2. That we contemn the Scriptures. 3. That we prefer some Translation or Language before another. 4. That we maintain free-will before conversion. 5. Or deny it to be onely the fruit of the Spirit in the Elect. 6. That we hold forth any for the fulfilling the commands of God, but Christ onely in them that believe. 7. That we make our perfection only in casting off worldly callings, relations, names, or any other thing, but in Christ himself, 8. or that thou hast any thing under our hands that saith so. 9. That we place our righteousnesse in our own works. 10. That we deny the imputed righteousnesse of Christ. 11. That we (instead of preaching the righteousnesse of Christ) call out for our own formal righteousnesse. 12. That our righteousness consists in any outward thing or places. 13. That we say no man may call master or mistris any further than Christ forbids it, to the devils pride in proud men as pharisees, hirelings or the like. 14. That our righteousnesse lyes in forbidding those things. 15. That we are ignorant of Christs righteousness. 16. That we take themost satannicall

nical lyes and ſlanders to be our righteouſneſſe. 17. That the Papiſts and we conſpire together; Theſe ſeventeen deviliſh lyes haſt thou laid upon us, yet if we ſo call them the father of them is offended, though we have no other name for them by the *Spirit* of God, which comes not to cover the lyar, but to lay him open, nor gild his works with a fine name; and thou ſayes thou could tell many more were it not too tedious, but if thou undertake in plainneſſe to prove but one of theſe, thou haſt telled it will be more tedious than they are all in telling; and for the Papiſts denying your Miniſtry, or confeſſing the ſufficiency of the Light of Chriſt, or witneſſing freedome from ſin in him, wherein (by thy confeſſion) they come nearer to the truth in words than you do, though as far off in practiſe: I ſay, ſhall we deny the Truth becauſe they profeſſe it? or the light of Chriſt and his redemption becauſe they profeſs it in words? I ſay nay, nor doth this prove us of the ſame Spirit with them, for it is the fruits that manifeſts the Spirit, and not words; and by that we deny both the Papiſts and you, and all that ſay and do not, and wherein you ſay the truth, that we obſerve, but do not as you do, and ſo to the point, the queſtion is anſwered. *Matt.* 23 3.

Queſt. 3. Whether there were ever greater Monſters of ingratitude than theſe are? who ſet their hearts and tongues againſt the Miniſters of Chriſt, that lay out themſelves for ſaving of Souls, through all the ſcorn and oppoſition of all ſorts of wicked men, with whom theſe wretches joyn againſt them, yea and make their very ſtudy and labour their crime, when it were much eaſier for us to preach without ſtudy, and that I hope with ſomewhat more truth, ſenſe, and order, then they that ſo boaſt of the *Spirit*.

Anſ. The ſum of this query hath been formerly anſwered, that you are not the Miniſters of Chriſt, neither do abide in his Doctrine, but are thoſe with whom theſe wretches thou ſpeaks of joyn both in your worſhip, and to uphold you, and that Miniſtry which abides not in the Doctrine of Chriſt, is not for ſaving of Soules, nor do we make your ſtudy your crime, but your whole worſhip, which by the Doctrine of Chriſt we deny, and for thy more ſenſe and order which thou boaſteſt on, then we that boaſt of the Spirit, I ſay we have nothing elſe to boaſt on but that Spirit that was allwayes counted madneſſe and diſorder to thy generation, and thats the Spirit of Truth, which with thy ſenſe and ſenſuall wiſdome thou reproacheſt, and this is the end of thy ſtudy, as appears in thy paper.

Qu. 4. Were not theſe faithfull ſervants of God that ſuffered martyrdome under heathen and Arrian perſecutors, juſt ſuch Mi-

niſters as theſe men vilifie? or wherein was the difference, and do not theſe wretches juſtifie their murders.

Anſ. I ſay no; nor like them, no more than the ſufferer is like the perſecutor, and therein was the difference and is the difference, they ſuffered in obedience to that meaſure of light in their times, and we ſuffer in obedience to the light of Chriſt in theſe times, they ſuffered by the chief Prieſts in their times, who had got power from the Magiſtrate; and we ſuffer by the chief *Prieſts* who have got power from the Magiſtrate, and it is not the name of *Pope*, Biſhop, or prieſt, that makes juſt ſuch, or not ſuch, but the practiſe wherein they are found, and ſuch are the ſervants of God, who are found in the work of God, and ſuch are the ſervants of the Devil, who are found perſecutors then, and now juſtifying their murders, who then acted ſuch.

qu. 5. Are not the Miniſters whom theſe men deſpiſe, of the ſame calling, practiſe, as thoſe were that ſuffered death in the flames in queen *Maryes* dayes, ſuch as *Bradford*, *Hooper*, *Latimer*, *Ridly*, *Cranmore*, *Saunders*, *Poilpot*, and the reſt, were not theſe called Maſters, did they not preach in pulpits, and take tythes or money for preaching, as their due maintenance, and the other things that the quakers accuſe us for, and do not theſe men juſtifie the bloody oppoſers of them, and condemns Gods Saints afreſh?

An. I ſay it was for denying of that which was the *Popiſh* way of worſhip, according to their meaſure of Light, that theſe men then ſuffered, and being faithfull to that meaſure they were excepted, though the fulneſſe of the Light was not then come, but this is no ground to uphold the reſt of their Popiſh inventions contrary to Goſpel worſhip, and if they thus fared, who did but witneſs againſt ſome branches, what may we expect, who holds forth that light which ſtrikes at the Root? therefore we think it not ſtrange to ſee your rage greater, if you had power, then theirs was, and it is you that juſtifies the bloody oppoſers, and condemns the Saints afreſh, as may be ſeen in the Goals of the Nation, whom you have impriſoned, not having yet an opportunity for blood, and here you are found in the practiſe that the popiſh prieſts was in, perſecuting and not ſuffering.

Qu. 6. Whether ever the earth bore men that did more proudly deſpiſe others in compariſon of themſelves, and whether their language ſavour of the Spirit of the Lamb of God, or can he have any taſt of that Spirit of Chriſt in himſelf, that doth not even feel that their proud and railing language of the Devil.

Anſ. Proud and deſpitefull compariſons we deny, and find

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thee in that nature in thy 3. *qu.* Wherein thou sayes, without study thou canst preach more sense and order, than we that boast of the Spirit, where thou compares thy sense with the spirit, and boasts above it, neither canst thou charge us with any language, but what the Lamb used, and those that was guided by him, and thou that calls that railing and the Language of the Devill, hast no tast of the Spirit of Christ in thee.

qu. 7. Was there ever a Generation known on the earth, that did more arrogantly step up into the Throne of God, and censure his servants, whose faces they never saw, & who they can charge with nothing but being Preachers of the Gospel, and that in a pulpit, having an hour-glasse, taking tythes, &c. to be Ministers of the Devil, Sons of Perdition, with much of the like, though Christ hath said, judge not least ye be judged, and who art thou that judgest another mans servant to his own Master he stands or falls.

Ans. This Query is wholly made up of deceit, for they are not the preachers of the Gospel whom we charge; neither in power nor form, but out of the Doctrine of Christ, and the practise of his Ministers, both in maintenance and manner of worship, who preach in pulpets with hour-glasses, and take tythes, &c. and finding them out of the Doctrine of Christ, and practise of his Ministers, they are declared to be the Ministers of Antichrist, and no Servants of Christ, and so they are judged, and Christ never said judge not such, but prescribed a rule whereby we should judge them; even by their fruits ye shall know them; so to thy master thou art fallen, and to him thou stands pleading for his kingdome, and in this fruit I finde thee and know thee, & with the Spirit of Christ I judge thee, though thy face I never see, and the generation that ever judged such, was never known to the earth, though they walked on the earth, and by the earth suffered, wherein is arrogancy that steps up into the Throne of God, and persecutes his servants. *2 Iohn 9.*

qu. 8. Was there ever a Generation of men on whom the image of the Devill was more visible then on these, he is the Prince of Darkness, Pride, and Malice, and the depth of ignorance and height of pride and malice breaks out so aboundantly in their carriage and discourse, that all that are not utterly blind may see it, it is the work of the devil to be an accuser of the Brethren, and so it is the very religion and businesse of these wretches, to accuse Ministers and godly people to be hypocrite, lyars, children of the devil, Serpents, vipers, with much the like.

An. There was a generation of men wherein the Image of the devil was the Prince of darkneſſe, and theſe was they that denied the light of Chriſt to be ſufficient, were proud and covetous, laid heavy burdens on the people, ſaid and did not, profeſſed God, but brought forth the works of the Devil, and the depth of their ignorance, and height of pride brake out ſo abundantly in their practiſe, that all that were not utterly blind might ſee it, and it was the practiſe of Chriſt and his Miniſters to declare theſe openly to be hypocrites, lyars, children of the devil, ſerpents, vipers, and much the like; and they did not herein accuſe the brethren nor Godly Miniſters, nor godly people, but ſuch as walked contrary to God, and to ſpeak the ſame words to the ſame generation that are found in the ſame works by the ſame ſpirit, is the ſame to God, as it was then, and the ſame to that generation, who are found in their works, if not, prove thou when it was changed, elſe thou art the accuſer of the brethren, and that falſly.

Io. 8. 44. *qu.* 9. Is it no kind of blaſphemy of the Holy Ghoſt, for ſuch WRETCHES, when they have poured out the moſt horrid LYES, SLANDERS, RAILINGS and falſe Doctrines to profeſſe ſolemnly that all this is from the Spirit of Chriſt within them, and make God and his holy Spirit the pattern of all.

Anſ. To be found in the ſame practiſe that Chriſt and his Miniſters was found in, bearing witneſſe againſt the ſame things is no railing, ſlandring, nor no falſe Doctrine, being done from the Spirit of Chriſt within them, is no blaſphemy againſt the Holy Ghoſt, but obedience to it, and in thee, who knows not Gods holy Spirit to be the author and pattern of all, thy author and pattern is the devil, where God is not the Author and Father, the works begotten and brought forth by him, ſuch are of your father the devil, and his works you do, this is that Spirit I told thee of before, who denies God to be thy author and pattern, the author and finiſher of our faith and works, ſo muſt we needs be contrary, the one to the other, both in judgement and practiſe, as far as Chriſt and *Belial*, as in our meaſures we have received him who is the faithfull witneſſe in all Generations, againſt thoſe wayes you now live in.

Qu. 10. Can that man that hath one ſpark of Grace, believe that he hath no ſin, *&c.*

Anſ. I ſay by grace we are ſayed, which we have received of God which teacheth us to ſpeak the truth, by which truth we are ſet free, ſo far as we know him, and ſo far we declare our freedome, according to our meaſures, and he that ſees himſelf ſet free from

from all sin by that power, and brought wholly unto Christ, where there is no sin, selfe-shame, the body of sin put off, and nothing living in him but the life of Christ, if he declare this to his praise, he is no lyar, and if such an one abide in Christ, he sinneth not, neither doth such an one say he hath no knowledge of Christ, nor need of the Physician, nor that he will not be beholding to him for his blood, or to make intercession, neither doth he deny that he hath sinned, but confesses to his praise who hath him cleansed according to his measure, nor is this to say he will not be beholding to God any more, who stands by faith in his power, and is beholding to him daylie, and to his blood dayly, which as it hath washed so keeps pure from horrid railing, slandering, and other wickednesse, thy swearing, and drinking thou speaks on, and this is to confesse Christ came in the flesh, the just man on the earth that doth good and sins not, who is greater then *Solomon*, and such deny the Pharisees and Papists, and all that justifie themselves are Lyars, before him, and to him *Solomon* confessed, though the Law made not perfect, yet he doth all that come to him, and so presents them to the father, and this is our standard against the enemy that would overflow us, which the hireling knows not, whose the sheep are not, nor their pasture, who are not wretched, nor under the power of the deceiver, which things thou would charge upon us,

2 *Cor.* 4. 10. *Gal.* 2. 20. 1 *Joh.* 8. 5, 6. *Heb.* 7. 19 *Isa.* 59. 19.

qu. 11. Whether those that deny Scripture to be Gods Word, as these quakers do, and deny that there is any such person as Jesus Christ which suffered at Jerusalem, now glorified in Heaven, in the humane nature, and onely calls somewhat that is within themselves, by the name of Christ; I say, whether are not these abominable infidells, having nothing to do with the name of Christians.

Ans. That we deny the person of Jesus who suffered at *Ierusalem*, now glorified in Heaven in his body, is a lying slander, but thou that denies God to be the word, and sayes the Letter is the Word, art ignorant both of the word and Scriptures, as plainly they shall witnesse against thee, which sayes, *God is the word*, and the word of God is the Name of Jesus, as the Scripture declareth, but never takes that name to its self; *And the word of God endures for ever*: and this is the word which by the Gospel is preached, which is not the Letter; and thou that knowest not Christ within thee, art the Infidell and Reprobate thou speaks on, who hath nothing to do with the name of a Christian, who art adding thy lyes and slanders, as though only we limited Christ within us be-

Io. 1. *Rev.* 19. 13. 1 *Pet.* 1. 25. 2 *Cor.* 13. 5.

becauſe we witneſſ: him in us, ſo with the Scripture thou art proved to be ignorant of them, and the power of God; from which they were written.

Qu. 12. Is it not damnable hypocriſie in the wretches to prate ſo much of Scripture, and call for Scripture, while they thus deny it to be Gods word?

Anſ. In this query thou ſhewsthy confuſion, one while charging us to prate too much of Scriptures, and call for Scriptures and yet thy end is to make people believe that we deny Scriptures becauſe we will not own the Scriptures by the name of Chriſt, who is called the word of God, and in thy ſeeking occaſion to ſlander, but can find none; thou ſhewsthy damnable hypocriſie and wretchedneſſe, and denies both the word and Scripture.

Qu. 13 Is it not domnable hypocriſie in them to call themſelves Chriſtians, when they are infidells, and deny the perſon of Chriſt crucified to be in Heaven?

Anſ. It is damnable hypocriſie and wickedneſſe for thee to continue thy lying; ſaying that we deny the perſon of Chriſt crucified to be in Heaven, and thou thy ſelf art the infidell, who cannot be-
2 *Cor.* 13. 5. lieve Jeſus Chriſt in the Saints, but calls it a thing within us, but
1 *Joh.* 5. 10. canſt not own it by the name of Chriſt, as in thy 11 query, and that faith is Reprobate, and thou that knows not Chriſt in thee are the Infidell, for he that believes hath the witneſſe in himſelf.

Qu. 14. Is not he a Pagan and no Chriſtian, that thinks that the Light which is in all the Indians, Americans, and other Pagans on earth, is ſufficient without Scripture?

Anſ. I ſay that Light which the Gentiles had, which brought them to do the things contained in the Law, ſhowing the work of the Law written in their hearts, was ſufficient without the circumciſion of the Letter, which the Jews ſtood ſo much on, yet brought not forth the ſame fruits which *God* accepted, though they could call them heathens and gentiles, as thou doſt the Indians and Pagans, but if the Indians and Pagans own that Law written in their heart, and come to receive power to bring forth the fruits of it, which thou doſt not; I ſhall ſay of you both as *Paul* did of the Jews, *Rom.* 2. 12, 13, *&c.* not the hearers of the Law are juſt before God, but the doers of the Law ſhall be juſtified; but art not thou a Pagan, if not worſe, who would conclude all in condemnation, but who comes to hear you hirelings, and your expoſitions of the Scriptures? nay thou art a blaſphemer, above all thou readeſt on in the ſcripture, who would make the light of Chriſt (wherewith he hath enlightened every one that comes into the world) to be inſufficient

without scripture, and so condemn all the Saints and their sufficiency, before the Letter was, and so destroy *Abrahams* faith and sufficiency, which had no Letter to add to it but this is all thou knows of it or its foundation, who denies its sufficiency. *Joh.* 1.

Qu. 15. Was that Light in *Paul* which perswaded him that he ought to do many things against the name of Jesus, sufficient to convert him to the faith of Jesus? or did Christ give him need ofly a light from heaven, and by *Ananias* his Doctrine? or had *Cornelius* sufficient Light within him before *Peter* preached unto him? or had all the world sufficient Light within them, before Christ sent abroad his Apostles to preach the Gospel unto them? or did Christ send them a needlesse light by his Apostles? have those persecutors sufficient light within them to cause them to believe in Christ, who think they do God service in killing or reproaching his ministers and people?

Ans. I say Christ hath enlightened every one that comes into the World, which *Ball*, and thou, and many of thy generation, being exceedingly mad, and with envie and rage, running in your own wills, and acting against it, your light is become Darkness, and so great is that darkness, that you are reproaching, persecuting, and killing the People of God now, as he was then, and think you do God service, yet is the Light in darkness, though Darkness comprehends it not; and therefore *Peter* was sent to *Cornelius*, *Ananias*, to *Paul*, and the Apostles to the world, not to give them eyes, but to open the blind eyes, and to turn them from Darkness to the Light, as is plain, Christ and the Apostles came into the world for that purpose, though Christ was the light before the world was, yet came into the world to open the eyes, *Isa.* 46.6,7. and sent his Apostles to that end, as is plain *Acts* 26. 17, 18. and to the *Light* that shone in Darkness was they to turn them, and this was the way by which they knew God, to which they confessed, as is plain in the *Scripture*, till which time the Gospel was hid, and the CREATVRE lost by reason of that DARKNESS, wherewith the Prince of this World had their hearts blinded. 2*Cor.* 4. 3. to the 8. verse, and this Light did not perswade *Paul* to be a persecuter, nor thee neither, but the Prince of Darkness which hath thee blinded, wherein thou appears to be one of those builders who refuses the Corner *Stone*, and denies Gods covenant, which was a covenant of Light, and not of the Letter, and the Law written in the heart, and not in the Tables, which the carnal eye sees not, who art crying, lo here, lo there without thee, but saith Christ, go not forth, the word is nigh thee in thy heart *Isa.* 42.6. *Matt* 24. 23. 26. *Rom.* 10 8.

heart, and that word of faith the Apostles preached, which was in peoples hearts, but such was not Ministers of the Letter but of the Spirit, nor did ever say the Letter was the Word, as thou dost, but if the Letter be not the Word, it seems thou hath none of the Word, but art one of those who saith, hear the word of the Lord, when the Lord never spoke to thee, but hath stolen it from thy neighbour which is none of the word of the Lord to thee, so thou perverts it, taking the Scriptures to plead for sin which was written against sin, which they that had the word of the Lord never did, and that Light which thou denyest to us, is become the head of the corner, and we witness it sufficient without any other addition, but thy testimony of it, is the testimony of an unbeliever, contrary to what Christ commandeth, thereby to be become the children of light; there is the covenant and the promise of it, *John* 12. 36. *John* 8. 12. and out of the Light, theres no promise, and all that thou hast here proved is but thy self a child of darkness and no other wayes to be believed, so brings forth thy deeds of Darkness, speaking evil of that thou knowest not, and none can own *Ananias* doctrine who denies immediate callings.

Jer. 23.

Acts 9. 10. 11.

qu. 16. If all have sufficient Light within them, what need you go up and down to perswade them, is it needlesse Light that you bring them, or is it hellish darknesse?

Ans. We are sent to declare that Light which is sufficient, which witnesse within us, &c. to draw people from that hellish darknesse into which the blind guides have led them, and from all the dark worships set up in the imaginations unto the light of life, which is onely sufficient; which beares witnesse in them against all the Deeds of Darknesse, shewing what is to be reproved and what is wrought in God. *Eph.* 5. 13. *John* 3. 21. so to turn people to that Light and Spirit of Truth, which leads into all Truth, is the end of our Teaching, and the enemy of hellish Darknesse, and that Spirit is in them, and they shall know it who turn to it.

John 16. 13.

qu. 17. Is it not a most sottish trick of you to go up and down prating and commanding, and yet refuse to shew your commission from God, and to call Ministers to shew theirs and refuse to shew your own, but say it is invisible within you, are you so mad to expect that any should believe an invisible and indemonstracle COMMISSION, and might not we as well tell you ours is invisible, but that indeed it is not, or should we believe every one that prates of a commission within him or no? if not, why should we believe you more then others that say the like?

Ans.

Anſ. Our call and commiſſion is inviſible as to you, as ever it was to the world, yet herein is it ſhewed that we are found in the ſame practiſe and ſuffering, that all the Saints of God ever was, for declaring againſt the falſe worſhips, and this we refuſe not to ſhow in the midſt of your envy, in the patience of Chriſt and his long ſuffering, in the midſt of your bloody perſecution, and here is your commiſſion ſhewed alſo, and from whom you have it, even him that is within you, who is known by his fruits outward, a murderer from the beginning, ſo is the Spirit of God by its fruits outward, a ſufferer from the beginning, ſo each tree is known by its fruit, whatſoever you tell us, and thats the lot which cannot ſee it nor believe it.

qu. 18. Seeing you cry down our Miniſtry and Churches, tell us which is the true miniſtry and Church, and when yours begun? and where it hath been ſince Chriſts abode on earth til now? ſpeak plainly and let us know, whether you indeed are Papiſts or Pagans?

Anſ. The true Miniſtry and Church is thoſe who abide in the doctrine of Chriſt, guided by his Spirit, in the way of his worſhip, and this Church begun to be ſeperated from the world, firſt in *Abell*, and ſince Chriſts abode on the earth, hath been thruſt into corners, perſecuted and impriſoned, and killed by *Cains* generation, who was ever worſhippers yet in their murderous nature, and here we ſpeak plainly ſuch was Pagans and Papiſts, though they called themſelves Catholicks, the ſame are you now, who are found in the ſame works, though you call your ſelves Chriſtians, and ſuch churches we cry down, and their miniſtry, who hath their hands in blood and perſecution, whatſoever they are called by; and now that we have ſpoken plainly and truth alſo, ſee thou be not angry and call it railing, and plot miſchiefe againſt us in ſecret, as your father *Cain* did and all his generation, when you cannot do it openly.

qu. 19. Is not that man an infidel and a ſcorner of Chriſt that dare ſay he came into the world and ſhed his blood to gather only a few raging quakers in England, 1652 years after his incarnation, if Chriſt have no ſubjects but theſe, he is a poor King if Chriſt have been till now without ſubjects, he was no King, if without a Body, he was no Head, if without a ſpouſe, he was no husband; Therefore ſhew us what a church Chriſt had, or confeſſe your ſelves infidels.

Anſ. The neareſt compariſon as I find in Scripture whereby to ſhew what a church Chriſt had, ſince the myſtery of iniquity,

and Popish Priesthood, and Parish Masters, was set up in the falling away, may be compared to his Church, from the time that the hirelings and false Prophets begun amongst the Jews to preach for hire, and bear rule by their means, &c. even till Christs comming in the flesh, which church was sometimes visible, but in a few despised Prophets, who was sent one after another to cry down the false worships and covetous practises and to testifie of his comming, which alwaies suffered by the multitude of Priests and false Prophets, who when they came still conspired against him, and if thou look back since your lordly authority was set up in your Ministry, you may see they have had their hands in the like practise against those who lived in hope of his appearance, denying their worships, and now it is faine into your hands, who are garnishing their Sepulchers, crying out against your fathers, the Popes, and the Bishops, for their cruelty, but are found deeper in it to your power than ever they was, scarcely ever ceasing to stir any authority of the nation against the Lamb, and his Light where it is made manifest; yea many of your Generation not finding the Magistrate so ready to execute your bloody designes, as you would have them, have shed blood with your own hands, even of the innocent, and they are not a few that are guilty hereof, in the north parts of this Nation, and the kingdome of *Christ* hath been poor according to thy judgement, yet hath these been his subjects; nor hath he been without a body, nor without a spouse, so thou mayest read what a Church Christ hath, and what a Church he hath had formerly, yet is he not come to save a few raging quakers only, but with ten thousand of his saints is he come to be avenged of that bloody Generation: and for the Infidel thou tells on, and the scorner of Christ, that is he that cannot believe in him, his Light to be sufficient and what a church Christ hath had and hath, we have shewed.

Qu. 20. Did not the spirit of the Quakers speak in numbers 16, 3. just as you do now against magistrates, and ministers, and is not God very patient that causeth not the earth to open and swallow you up quick, as it did them? do you understand that the *Simonians* (or disciples of *Simon Magus*) and the *Nicholatians*, whose Doctrine and deeds Christ hateth, *Rev.* 2. and other gnostick heriticks in the Apostles dayes did deal by them and the Church then as you do by us now, and that the second Epistle of *Peter*, the Epistle of *Jude*, much of the first of *John*, and the second of *John*, were written purposely against them, besides many other Scriptures, and have you well considered those Scriptures, and applyed them to your selves? *Ans.*

Anſ. That *Spirit* of Chriſt we own, is that meek Spirit that was in *Moſes*, againſt which the Rebellious Levites was then gathered, who would condemn it of too much purity, ſaying that all the congreagation was holy, the ſame which you do now, calling all Chriſtians, and ſprinkling their Children under the name of believers, and that *Spirit* which we own, ſpeaks not againſt Magiſtracy nor Miniſtry, ſuch as are appointed by God, though it hath ever teſtified againſt the corruption of that Magiſtracy which by God was appointed, yet canſt not thou here ſhelter thy ſelf, who art out of the Doctrine of Chriſt in all thy Miniſtry, and was never called by him, and thy ſpirit we underſtand to be worſe than *Simon Magus*, for he believed in the Light of the Goſpel, but thou denyeſt it, and he would have bought the gift which thou would ſel if thou hadſt it, neither had he a hand in ſuch works of envy againſt the Truth, as thou and thy generation are found in, though there then was hereticks, who dealt with the Apoſtles then, as you do with us now, and thoſe was and are the hereticks who abides not in the Doctrine of Chriſt, who are proud and covetous, cannot ceaſe from ſin, have hearts exerciſed in wicked practiſes, after *Cain* and *Balaam*, and of theſe did *Peter* and *Jude* ſpeak of in their Epiſtles, and *John* alſo, who declared that then Antichriſt was gone into the World, and that was the *Spirit* of Antichriſt who denyed Chriſt in them, but they that believe hath the witneſs in themſelves, and they that abode not in the Doctrine of Chriſt, and had the Father and the Son, they was not to receive them into their houſes, neither bid them God ſpeed, and wouldſt thou be found in theſe practiſes, and have us ro apply theſe *Scriptures* to us, who deny thoſe practiſes; thou canſt not hide thy ſelf here, when thou finds us in thoſe things, apply thou thoſe *Scriptures* unto us; in the mean time, take thy portion from them, being condemned by them, and we have conſidered thoſe *Scriptures*, and find them written againſt thy generation and your practiſe and ſo we apply them unto you,

1 *John* 4. 2, 3. 1 *John* 5. 9, 10. 2 *John* 9. 10.

And for the clearer manifesting what Gospel and faith thou Preaches, I shall lay down these queries following, they being that which every true Minister knowes, and very needfull to be known to all people.

FIrst, Hath the first Adam power upon earth to defile all that are in him, and hath not the second as much power and vertue to cleanse from all sin all that are in him? if so, then what is the cause men must commit sin and be imperfect while they live in this world?

2. Whether is that new birth spoken on (without which none can be saved) Christ formed in believers, or onely a believing that he he was manifest in the flesh, 1655. yeares since, and hath not the Devil and reprobates this belief latter mentioned.

3. Hath any life eternall in them, but who hath the flesh and bloud of Christ in them? and is life eternall known any other way savingly in this world while people live?

4. Is any the Sons of God further then they are guided by the Spirit of God in all things? and is not the Spirit of God a sufficient guide to all who have it in all things, without any other help according to the measure received.

5. Whether the Spirit of God in them who have it (according to its measure) be not the absolute Judge of all Spirits, the opener of all Scriptures? and whether needs it any visible thing to adde to it, or can any other thing judge it.

6. Whether can any other Spirits judge of Scripture, or any of the works of God aright, but wrests Scripture to the destruction of creatures, and calls light darknesse, and darknesse light, and can any other Spirit judge according to God in any thing?

7. Whether the Word of God can be changed, or can admit of severall meanings, as to one particular thing? is it visible or invisible, or is there any word but one, and whether was that word before the letter, and shall be when the letter is turned to dust?

8. Whether is the least measure of saving faith present power against the greatest power of darknesse, and able to keep out of all sin whatsoever, if the creature abide in it.

9. Whether ever any Minister of Christ had any hand in imprisoning any man for coming into their meeting places; or was any beat in the meeting places where a Minister of Christ was preacher, and was it not the manner of the Apostles to reason and dispute in the Synagogues against their false worship, and was not

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all perſecutors and fighters againſt God, who oppoſed them, and is it not the ſame now where the ſame Spirits are, and is that the *Spirit* of God or of the Devil which ſayes its no more perſecution to put ſuch in priſon, than to burn a thief in the hand, as thou doſt?

10. Where that temple of God is where the man of ſins ſits, ſhewing himſelf that he is God, and muſt not the Light of Iſrael reveal him firſt where he is, and then bind him and caſt him out, and when he is caſt out, whether is not the body of ſin wholly put off, yea or nay? or can he return in again unleſſe the creatures mind go out to his temptations firſt, and do not ſuch depart out of the covenant of life and faith, and ſo make ſhipwrack of the good conſcience?

11. Whether is the light of *Chriſt Spirituall*, or can it be known any other way but in Spirit within, and is not the light of Chriſt within the abſolute way out of death and darkneſſe, or doth it ſtand in need of any temporall thing to help it to enlighten thoſe who are turned to it, believe in it and love it?

12 Whether is the Goſpel Miniſtry the ſame [it was in the Apoſtles times, both for matter and manner, means and maintenance? if not, when was it changed (and by whom) into *Steeple*houſes, Tythes and great Parſonages, and that order of worſhip now uſed, ſeeing you are erred out of the way of the Apoſtles in every particular of your worſhip.

13. Whether may not the Spirit of God (in whom it is) uſe the ſame words againſt falſe teachers now, as it former hath done againſt them that was found in the ſame practiſe? and is there any plainer tryall of theſe two *Spirits* in this world then by their fruits herein, as is found in *Scripture*; and is it now any more railing & blaſphemy than it was then, or by what name muſt a lye be called according to *Scripture* and the practiſe of Chriſt?

Theſe queries I have not put forth to keep up ſtrife, but being things much contended about with many, if thou in plainneſſe give an account of thy faith herein, the difference may be known betwixt us and you Prieſts, Teachers: and whether of us owns the *Saints* practiſe as is declared in Scripture, but if thou fold them up by ſix together, and ſend us to a book to ſeek an anſwer we know not where, as thou didſt in thy laſt book, or if thou anſwer them with ſleighting and ſhuffling when thou come to the Thing intended, as thou haſt done, thou wilt be ſeen, and thy cover will diſcover thee to all the children of light.

FINIS.

L O N D O N,
Printed for *Giles Calvert* at the black ſpread **Eagle**, at the Weſt end of *Paul's.*